CHRISTIAN REGISTER.

VOL. XXVI. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 5.

"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JANUARY 30, 1847. JOHN H. MORISON, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 1 1-2 WATER STREET.
(*Near Washington Street,*) *by*
DAVID REED.

☞ To whom all communications, as well as lette of business, should be addressed.

TERMS.—THREE DOLLARS, payal le in six months, or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

CONVERSION AND RELIGIOUS CULTURE.

From Dr. Dewey's Sermons on Human Life, just published. This extract is part of a series of discourses on the Identity of Religion with Goodness.

"So I contend they would labor, or at the least, would be far more likely to labor, if they were put in the right way and were impressed with the right convictions. What is the way? What are the convictions? What does our doctrine say to men? What does it say to them with regard to conversion, to progress, and to preparation for heaven?

With regard to conversion, "you must *begin* the work of self culture; resolutely and decidedly you must enter upon the Christian path. If that era of solemn determination has never come to you, then it *must* come, or you are a lost man. With a feeling as solemn, as profound, as absorbing, as ever possessed the heart of any convert to mysterious grace, you must begin. * * * What is never begun, is never done. On that great resolve, rests the burden of all human hope. On that great bond is set the seal of eternity. If we have never made that bond with our souls to be true and pure; if we have never taken up that resolve, I see not how we can be Christians. If all our impulses were good, we might yield ourselves up to them. If there were no temptations, we should need no purpose. If there were a tide in the ocean of life that set right towards the desired haven, we might cast ourselves upon it and let it bear us at its will. But what would you expect, if a ship were loosened from the wharf, and without any course set, or any purpose to make a voyage, it were to take such fate as the winds and waves might send it? You know what its fate would be; to founder amidst the seas or to be wrecked on the shore; it would reach no haven. And so upon the great deep of life, a moral voyage is to be made; amidst winds and waves of passion, and through clouds and storms of temptation and difficulty, the course must be held; and it will not be held, if it is not firmly set. Certainly, no man will make the voyage, unless he is determined to make it. How many launch forth upon the ocean of life without any such determination; and their ship is swayed this way and that way by unseen currents, and is carried far astray by smooth tides and softly breathing winds; but surely, unless a time comes, when the thoughtless mariner arouses himself, and directs his course and spreads his sails for the haven, he will never reach it!

I must lay this emphatic stress upon beginning; and I would that it might be a point of personal inquiry. I will use no intrusive liberty with your thoughts; but I would say, have you begun? Have you resolved? for there is nothing on earth so much requiring a resolve. Let not this matter then, be wrapped in mystery. In clear reality, let it stand before us; in close contact, let it come to us. There is something wrong, of which the soul is conscious. The resolve required is this; to do it no more. There is some secret indulgence, some bosom sin. The resolve is, to tear that sin from the bosom, though it be dear as a right hand or a right eye. Some duty, or course of duties, is neglected; the resolve is to set about it, this day, this hour. In short, the resolve is, a great, strong, substantial purpose to do right in all things; it is to set up the standard of duty as that beneath which we will walk all our life through; to give our hearts without any reserve to God, to truth and anctity and goodness.

This is what our doctrine says in regard to conversion. And now what does it say, on the subject of progress? Does the message which it delivers, minister to sloth, negligence, or procrastination? What does it say? Your life's work is growth in goodness and piety. It is a daily work, or it is no work at all. Every day you must advance. Practical religion is self-culture. God has given you a natural piety, and a natural benevolence, as he has given you a natural reason. With one as with the other, your business is culture. The seed is in you, as the seed of the coming harvest is in the soil. Every thing depends on culture. Does it discourage the industry of the husbandman to tell him that the seed is provided, and planted in the earth; that there is a germ that will grow if he will take care of it? Nay, that is the very reason why he will work. Or does he refuse to work, because it is necessary that God's sun and air quicken the soil? And why any more that God's spirit must shine and breathe upon his soul?

In this rational and generous self-culture, is the secret of spiritual strength. There is nothing which most men so much feel as the want of vitality and earnestness in their religion. Their talk about it is dull and mournful; their prayers are cold and reluctant; their interest is languid, their Sabbaths and their religious meetings in conference-rooms and school-houses, are heavy and sluggish! And why is all this? It is, provided they are sincere, because their views of religion are irrational, mystical, essentially uninteresting; because the thing in question, is severed from the living fountains of all true emotion. Let me state it to you thus. You have a friend, a dear and lovely friend; and towards that being your affections are not dull and sluggish. But why is that friend dear and lovely? Because generous and noble-hearted, kind and gentle, full of disinterestedness and purity and truth? Then I tell you that your friendship is a part of religion. It is of the same nature as religion. It is no other than a portion of the beauty of the Divinity that is shed forth in the heart of your friend. Again, you have an enthusiasm for all that is morally sublime and beautiful. The patriot that dies for his country; the martyr that calmly goes to the stake, when one word, one little word uttered, will give him life and fortune, and splendor, and he will not speak that false word; the patient and heroic sufferer amidst pain and calamity; the great sufferer when he breathed the prayer, Father, forgive them; these, win admiration, draw tears from you perhaps, as you think of them. And again, I tell you that this is a part of religion. Once more, you have an *interest* in this matter. Surely you would be happy. Uneasiness, destitution, self-inflicted pain are hard to bear. But was ever a soul, full of the love of God, full of kindness and gentleness, full of serenity and trust; was ever such a soul essentially unhappy? How then can fainting and famishing creatures, gather in converse around this fountain of all healing and comfort, and not be thrilled with inexpressible emotion? Let me suggest one more thought. There is one great Being who is the first and chiefest object of religion—God! And God is every where. Can there be indifference where it is felt that God is? And he is every where. In the crowded meeting, in thy lonely and retired walk, in the ever lovely, holy and beautiful nature that is spread around you, in the silent and star-lit dome of heaven, and beneath your humble roof, in all that fills it with comfort and joy and hope, ay, or touches it with disciplinary sorrow, in all, God is: the nearest, the holiest; the greatest, the kindest of beings; and can indifference live in that sublime and blessed presence?

Now what is religion? It is not merely to feel all this, at certain times and seasons, but it is to make it the reigning habit of our minds. To feel it, is comparatively easy; to form it into the very structure of our souls, is quite another thing. I cannot very well understand how any man should want the feeling: but I can very well understand, how he should want the character. For this it is precisely, that is the greatest and rarest of all human attainments. This it is, to have Christ formed within us, the hope of glory. Jesus, the blessed Master, lived that perfect life. In him each good affection of the humanity, had its fulness, its permanence, its perfection How reverend, how holy, how dear, how soul-entrancing, is that incarnate loveliness; God in him, God with us; the brightness of the Father's glory and the express image of his person! Oh! could we be like him! all our ungoverned agitations, all our vain longings, all our distracting passions, all our needless griefs and pains, would die away from us; and we should be freed from the heavy, heavy burden of our sins! I almost fear, my friends, so to express myself; lest it should be construed into the hackneyed and whining lamentation of the pulpit, and should win no respect, no sympathy with you. No, it is with a manly grief, with an indignant sorrow, and shame, that every one of us should lament, that he has not more unreservedly followed the great and glorious Master!

And let me add, that this is no visionary nor impracticable undertaking. It is what we all can do, with God's help, if we will. It is what is bound upon us, by the simplest perceptions of rectitude in our own souls, bound upon us by the very feelings of conscience and obligation which God has implanted within us.

Finally, it is what we must do, if we would attain to happiness here or hereafter. The hours are stealing on, when the veil of eternity shall part its awful folds, and the great and dread hereafter shall receive us. Solemn will be that hour! Lightly do we hear of its daily coming to one and another round us now; little do we think of what it was to them; but so will not be its coming—with lightness or with little thought—so will not be its coming to us. The gathering and swelling thoughts of that hour, no one can know but he who has felt it drawing nigh. Earth recedes; and earth's ambition, gain, pleasure, vanity, shrink to nothing; and one thought spreads all around and fills the expanding horizon of eternity—am I ready? Have I lived so, as to meet this hour? And believe me, in no court of human theology, must that question be answered. No imaginary robe of another's righteousness—I speak not now of God's mercy in Christ; that, we may be sure, will be all that mercy consistently can be; no mystic grace claiming superiority to all deeds of mercy and truth; no narrow, technical hope of salvation garnered up in the heart, will avail us there; but the all-deciding question will be—what were we? and what have we done? What were we, in the whole breadth and length of all our good or all our bad affections? That awful question we must answer for ourselves. No one shall be there to answer for us. No answer shall be given in there, but that which comes from every day and hour of our lives. For there is not a day nor an hour of our lives, but it contributes to make us better or worse; it has borne the stamp of our culture or carelessness, of our fidelity or our neglect. And that stamp, which our life's experience sets upon our character, is—I speak not my own word, but God's word—that stamp is the very seal of retribution.

Does this seem, my friends, but a sad and stern conclusion of the matter; not encouraging to our hopes, nor accordant with the mercy of the Gospel? The Gospel? Is it a system of evasions and subterfuges and palliatives, to ease off the strict demand of holiness? No, let theology boast of such devices, and tell men that as they have sowed so shall they *not* reap; but believe me, the Gospel is the last thing to break the everlasting bond that connects happiness with goodness, with purity. And who would have it otherwise? Who *would* be happy, but on condition of being good, and in proportion as he is good? What true man asks, that over his corrupt and guilty heart, while such, may be poured a flood of perfect bliss? Our nature may be fallen and low; but that flood would sweep away the last vestige of all its honor and worth. God never created a thing so vile as that would be. No, it is a noble being that he has given us, though, alas! it be marred and degraded; and upon the eternal laws of that being, must we build up our welfare. It is a glorious privilege so to do; to do what the noble Apostle spoke of as his own law and hope, when he said,—and be assured, that must be our law and hope—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown, which the Lord, the righteous Judge, will give me in that day; and not to me only, but to all who love his appearing."

MR. FURNESS' ADDRESS.

We have read with much satisfaction the excellent address by Mr. Furness, delivered before the Society of the Sons of New England in Philadelphia on the last anniversary of the Landing of the Fathers: and we select the following extracts.

"I am not going to magnify the past at the expense of the present. Let us be just all around. This country *is* a land of freedom, great appearances and facts to the contrary notwithstanding. But then, the true glory of our freedom does not lie in our profession of freedom, comprehensive and formal as that is. Our great national creed is, like many other creeds, to a melancholy extent a dead letter. Still, I say there is freedom here, a very great degree of comparative civil and religious freedom; and it is found not in our logical speculations and statements, but in the instinct, in the spirit, in the tendencies of freedom, which, however much they may have to struggle with, are nevertheless strong in this country. Here lies our hope, in the free tendencies of this nation.

But it is in this very respect, in the spirit of liberty, which is the most cheering characteristic of the present, that the Pilgrim fathers far excel us. Imperfectly as they comprehended the principle, partial as was the glimpse they had caught of it, still freedom was with them a perfect passion, to this extent at least, that for the sake of it, they sacrificed country and home, and turned away from the abodes of civilization, and came to a horrid wilderness, prepared to endure every privation, and brave every danger, and consider themselves as having gained more than the world could give, by the exchange. Their love of freedom is to be remembered to their immortal honor, because, so far as it went, it was no dead profession, no sickly and transient emotion, but a steady and consuming fire in their hearts, and they were inflamed by it to acts of heroic self-devotion.

And now in respect of self-sacrificing loyalty to their own free convictions, shall the sons of New England be so fool-hardy as to challenge comparison with the Fathers? What! at this juncture of public affairs, in which every man of us has the deepest interest, shall we place ourselves side by side with those self devoted men of old, when the slightest risk, when the merest considerations of policy deter us from the exercise of that freedom of thought and speech, the exercise of which we know to be our right and our duty! I believe that there are thousands and thousands of New England men, who in their hearts consider the war which is now raging to the south, as unchristian, barbarous, inhuman. As the sons of the brave Pilgrims then, why, in God's name, do they not speak out? Why are they not faithful to their convictions as their fathers were to theirs! Why, brothers, is not our native land at this very hour, all electric with the spirit of the Past? Where is the fearless independence of our ancestors? Why do not the thunders of remonstrance roll out from the deep heart of New England? Where is

"The voice of Massachusetts, of her free sons and daughters,
Deep calling unto deep aloud,—the sound of many waters?"

Alas, the free thoughts of men rise and die away there unexpressed, and the silence of New England at this crisis, is more melancholy than the awful desert stillness which was first broken by the voices of our Pilgrim fathers.

Since we so poorly sustain comparison with our fathers, it ill becomes us to sit in judgment upon them, for their imperfect ideas of spiritual freedom. They were men in earnest. For their own convictions they made every sacrifice. They exiled themselves voluntarily from their own country. They came to a bleak and cheerless desert, that they might in peace worship God according to their own consciences. And when others came among them, contradicting, questioning, condemning, that which they clung to as the truth, and for which they had forsaken friends and home, it was simply past their endurance. They could not bear it. They ought to have borne it. Yes, they ought. And they would have borne it, you say, had they understood what is meant by religious freedom. Undoubtedly they would. But, before we condemn them, we must be devoted to our convictions as enthusiastically as they were to theirs, and then we shall be able to estimate the trial to which they were put, the trial of *patience*, one of the very hardest of the Christian virtues, when they found themselves beset in their desert-home by the very vexations of dissent which they had left the old world to get rid of. When we appreciate this trial, we shall see that their task was no easy one to the infirmity of human nature; and we shall be ready to forgive them, and honor them for what they were, and not condemn them for what they were not."

FUNDAMENTALS.

One of the gravest charges made against Unitarians, is, that we are deists and infidels *in disguise*—that we assume the name and garb of Christians, cloaking thereby our unbelief; that with a fair show of words, and a plausible air of piety, we are leading captive many souls, only to prepare them for destruction. One of the most distinguished and able of the so called Orthodox clergy of New England, ventured some years ago to characterize our opinions, as "that delusive system which is sweeping so fast into those regions of error, where the Spirit of God never comes, and the voice of redeeming mercy is never heard!" On this plea, the great body Christians of various denominations deny us the Christian name and Christian fellowship; declare us to be aliens from Christ and at enmity with God—and indeed do all that they can at the present age of the world, and in this free land, to render us odious objects of horror and suspicion and distrust. That they do not entirely succeed, is not, we are constrained to say, for any want of will in the leaders at least, but because the entire mass of the people will not admit these charges without inquiry or debate. But *why* are we thus denounced—*why* are we thus viewed and treated? Simply because we do not agree with them in religious opinion upon all points. Simply because we *do* not,—nay, what is more to the purpose, because we *cannot* understand and interpret the Holy Scriptures precisely as they do.

To bring this matter, then, into a little clearer light, let us suppose ourselves to meet and engage in conversation with one of these good Orthodox brethren. "Why," we ask him, "do you thus denounce us, and do all you can to injure us?" "Denounce you? Simply because you are not Christians! And as to injuring you, that I am sure is none of our *purpose*—but the *truth*, the TRUTH, must be spoken!"—"Well," we resume—"Well, brother, *keep* to the truth, and then answer us: Do we not acknowledge the Bible as containing the recorded will of God, which unfolds the sole and sufficient rule of faith, and practice to all who receive it? Do we not believe in one living and true God? Do we not believe in Jesus Christ as the Son of God? Do we not believe in the Holy Ghost as the Spirit of God? Do we not acknowledge Jesus Christ as our all-sufficient and ever-blessed Savior, and joyfully welcome the influences of God's spirit to help us to understand and obey his holy commandments?" "Oh yes, but then you do not believe in the Trinity; you do not believe in the Supreme Deity of Jesus Christ or of the Holy Ghost; in short, you do not believe in the *fundamentals* of the Gospel, but reject them all!" "Stop, stop, brother!" we interpose: "who made you a judge over us? By what *authority*, do you, or those associated with you, undertake to determine, at least for any beside yourselves, what peculiar doctrines, or system of doctrines, embrace the *fundamentals* of the Gospel? By what superior light, enjoyed by you, forbidden to or withheld from us, are you enabled to discover, in the precious volume of inspiration, truths and doctrines, which failing to perceive, we must be outcasts from the Church of God both on earth and in heaven?—Have a care we beseech you! 'Judge not, that ye be not judged! for with what judgment ye judge, ye shall be judged."

* * * * *

But leaving this train of thought, too unpleasant and disagreeable to be long dwelt upon, let us come to the great question before us—what is the fundamental Christian belief! In other words, what have we a right to insist upon, so far as belief is concerned, as the condition of Christian fellowship and communion? What article or articles of belief, entitle whomsoever holds and professes them, to the name and privileges of a Christian? Now, unless we very much mistake, this question involves the whole matter in dispute between the Orthodox, (so called only because they are the majority,) and ourselves. They claim to decide, that certain articles of faith are *fundamental*, i. e. of the very essence and gist of Christianity; so that without belief in them, or rather in their statement and interpretation of them, there is neither a title to the Christian name, nor any good hope of salvation. This claim we reject. We deny both that such articles of faith or their statement of them are thus fundamental, and that they have any right so to decide. We say the appeal is to the Scriptures; and that this appeal is open to every human being to whom those Scriptures come, be he high or low, learned or unlearned. Each is to judge for himself; and in the exercise and results of that judgment, to stand or fall to his own master, the Great, and the only Master of Christians.

We turn, then, to the Scriptures, and there what do we read! What was the confession which drew from our Lord his blessing upon Peter? "Thou art the Christ, the Son of the living God!" Upon that confession, upon that creed, did Jesus declare that he would build his Church. In that intensely interesting discourse of his with Martha before the raising of Lazarus, she acknowledged him, evidently to his satisfaction, "the Christ, the Son of God, which should come into the world." The beloved disciple declares, that the great purpose with which he had written his Gospel was to inspire belief in "Jesus as the Christ, the Son of God." Peter, in the first Christian sermon preached after the ascension, says: "Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ." The same sacred record tells us, that Peter and John "daily in the temple, and in every house, ceased not to teach and preach Jesus, the Christ." Again we are told that Philip "went down to the city of Samaria and preached Christ unto them." To that same Philip, what was the confession of the Ethiopian convert upon which he baptized him? "I believe that Jesus Christ is the Son of God!" And what language can be plainer than that of John in his Epistle: "Whosoever believeth that Jesus is the Christ, is born of God." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" "These things have I written unto you, that believe in the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe in the name of the Son of God."

Now at this point of the argument, what is our position? Simply this, we say that we have carefully, seriously, with prayer to God to guide us into all truth, to keep us from all error, searched the Scriptures, to ascertain if possible what they require us to believe as the essential, fundamental faith of the Christian. And the result is this, and only this, that Jesus of Nazareth is the Christ, the Son of the living God. So confident are we of this position, that we hesitate not, in the words of that illustrious believer, John Locke, to "challenge any man to show, that there was any other doctrine, upon their assent to which, men were in the days of the Apostles pronounced believers; and accordingly, received into the Church of Christ, as members of his body, so far as *believing* could make them such." [Christian Inquirer.

CHANCE.

That the providence of the Almighty is linked with every trifle that befalls us, it is our great privilege and duty to believe; at the same time to be always attaching great ends to trifling occurrences is both unwise and unfeasible, and those who fancy they do so are far more liable to spend their lives in the excitement of a perpetual lottery, than in the composure of a perfect trust. We may approach to draw for a great stake with the firmest conviction that no such thing as chance exists; but still it is more than human to bear in mind that while the hand is shilly-shallying between three or four scraps of paper of the same size, willing without a will, and choosing without a choice, that the God of the whole universe is presiding over the decision. There is nothing in the whole economy of our lives in which He calls upon his creatures to act, even in the most trifling circumstances, without some kind of a reason, in the shape of duty, faith, or experience, to guide them, and it is a wicked system, however decked up with the semblance of fairness, when man obliges his fellow to decide, upon a most momentous step, without the shadow of one to comfort him. [Livonian Tales.

CHARITY.

"He had long come to that conviction to which all actively benevolent persons do, or should arrive, that the disappointment of the finer and more delicate sentiments of the heart is the necessary price you pay for the exercise of charity, especially toward such objects as need it most; and that, in truth, you are never purely and disinterestedly charitable till you do forego all expectation to their indulgence." [Ibid.

We are glad to see such views as these copied from the New Englander by the Boston Recorder.

CAUSES AND CURES OF SECTARIANISM.

We select the following extract from an able article in the January number of the New Englander—and would give our readers the whole of the article if the limits of our paper permitted.

Unscriptural tests of church membership are a fruitful cause of sectarianism. The common practice of evangelical churches, in admitting to membership only such as they consider regenerate persons, is approved by God in his word.—The 18th chap. of Matt., and various passages in the epistles, confer on the church the right, and impose on them the duty, of withdrawing fellowship from those who walk disorderly.—This implies a church organization, and a responsibility as to admitting members to fellowship. They who would throw this responsibility on every individual, to act his own pleasure, adopt a system incompatible with these inspired directions. It is a method of destroying dissensions by destroying the church; and reminds us of the tame bear in the fable, which, to kill the fly that rested on his sleeping master's face, struck a blow which destroyed the fly and man together.

The Bible lays down this rule to guide us in receiving others to our fellowship: "Receive ye one another as Christ hath received us." Accordingly, the reason given for the command, "Him that is weak in faith receive ye, but not to doubtful disputations," is, "For God hath received him." The principle of church fellowship is, therefore, to receive every true disciple of Christ, and no others. Imperfect as everything is on earth, we cannot expect that this principle will be exactly carried out. Still it should guide us; it should be our aim to have in the visible church all that belong to the spiritual church, and no others. Christian union can be nothing else but the union of christians. It can not be denied that the sects have set up other tests than this.

Here we speak not of those tests of slaveholding, rum-selling, and the like, by which whole classes of the community are sent out from the Lord's table. Every individual must be judged on his own merits. If he bears fruit, be it slaveholding or aught else, which convinces us that he is not a disciple of Christ, we have no alternative; we *must* reject him. If we believe that he is a new creature in Christ, however imperfect, we must not exclude him, "for God hath received him." We have no right to turn the Lord's table into a guillotine, and point to it *in terrorem* to compel those whom we acknowledge as brethren to adopt our views. But tests like these are a small part of the evil. We fear there are more or less of unscriptural tests in every creed in Christendom.

The fact that we adopt at all the doctrinal basis of fellowship, instead of the simple basis of christian character, is an innovation on primitive simplicity. However, the wisest men for fifteen hundred years have felt that, under the circumstances in which the church has been placed, doctrinal creeds have been necessary as a means of making the scriptural test effectual. We dispute not their judgment. But we allow such creeds only as a necessary evil, and rejoice in anticipating the time, when, in the progress of truth and christian fellowship, they may wax old and vanish away. It is delightful to know that some of the most far-seeing minds in Europe and America, are joyously anticipating this result. The church has existed in a state in which there was no occasion for doctrinal creeds. This was the state of the primitive church. It was the state of many of the New England churches in the first period of their history. This shows that it is not chimerical to hope for the like again.

But while we admit the expediency of doctrinal creeds at present, we affirm that they have been used in an unscriptural way, and thus have been fruitful sources of division.

They have been used as ultimate tests of fellowship, instead of being made subordinate to the scriptural test, christian character. They can properly be used only as helps in determining the christian character of those who seek fellowship with us. Prepared and used for this end, they are safe and desirable, and constitute no occasion for disunion among christians.

Again, we have unwarrantably inserted in our creeds scriptural doctrines, as we regard them, the belief of which is confessedly not a test of christian character. The unity of christians demands oneness of sentiment only so far as new creatures in Christ *must* be one in sentiment.—Beyond this it leaves oneness of sentiment to be brought about by the kindly influences of fraternal intercourse and discussion, or diversity to remain perpetual as the necessary consequence of diverse education, temperament, and points of view.

THE ALPINE HORN.

When the last rays of the sun gild the summit of the Alps, the shepherd who dwells the highest on the mountain takes his horn, which is like a speaking trumpet, and is used to convey sounds to a great distance, and calls aloud "Praised be the Lord." As soon as he is heard, the neighboring shepherds leave their huts and repeat the words. The sound lasts many minutes, for every echo of the mountains, and grotto of the rocks, repeats the name of God.

THE LITTLE BLIND BOY.

"To err, is human,
To forgive, divine."

A little blind boy was asked what forgiveness was? He replied, "It is the odor that flowers breathe when trampled upon." Did not this sweet youth, to whom the world was dark who could never more see the pleasant light of the sun, give the true idea of forgiveness? It is not difficult to feel kindly towards those that love you and confer favors upon you. But to have a store of good wishes and kind deeds for those that abuse and treat you ill—to be like the cinnamon tree that sheds a sweet perfume around the axe-man that wounds it, this is hard! But it is what the meek and lowly Jesus did, and what his true children do. Here, then, little folks, is a test to know if you love Christ. "If ye love them" only "that love you, what thanks have ye?" How do you feel when your playmates treat you ill? Can you return good for evil? Can you pray for those that injure you? If so, you are "the children of your Father which is in heaven, who maketh his sun to rise on the evil and on the good." Remember, now, that one way to manifest the spirit of forgiveness is by kind words. A missionary in Jamaica was questioning the little black boys on Matt. 5th, and asked, "Who are the meek?" A boy answered, "those who give soft answers to rough questions." This accords with what Solomon says, "A soft answer turneth away wrath, but grevious words stir up anger."

"Then deem it not an idle thing,
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break."

[Watchman of the Valley.

A GEM.

Two neighbors met; one of them was exceedingly rich, the other in moderate circumstance. The latter began to congratulate the former on his large possessions, and the happiness he must enjoy, and ended with contrasting it with his own condition.

"My friend," said the rich man, "will you allow me to ask one question?"

"Certainly, sir."

"Would you be willing to take my property and take the whole care of it for your boarding and clothing?"

"No, indeed."

"Well, that's all I get."

PATIENCE.

Clergymen, in their parochial visitations, are often under the necessity of listening to a long list of complaints and grievances from their parishioners, and especially among the poor. We have known some who could not endure this, but would bluntly cut short the narrative, which to them appeared tedious and uninteresting.—Now, in such cases, it is better to exercise the grace of patience, with the ulterior object of gaining the confidence of the poor, and of thus being placed in a situation to do them good.—Izak Walton, in speaking of Mr. George Herbert, who, with great patience, had listened to the story of a poor woman of his parish, very justly remarks: "It is some relief for a poor body to be but heard with patience." [Presbyterian.

PROTESTANTISM BEFORE THE REFORMATION.

"Where was your religion to be found before Luther?" is what the Roman Catholics call a puzzling question for Protestants. It was once proposed by a priest in Rome to Sir Henry Wotton, who very promptly replied, "My religion was to be found then where yours is not to be found now, in the written word of God."

A more homely, but equally striking answer in in the way of retort was once given to a similar question. "Where," said a Jesuit, "was your religion before the Reformation?" "Where," replied the Protestant, "was your face this morning, before it was washed?"

SECRET OF LIVING ALWAYS EASY.

An Italian bishop having struggled through great difficulties without complaining, and met with much opposition in the discharge of his Episcopal functions, without ever betraying the least impatience, an intimate friend of his, who highly admired those virtues, which he conceived it impossible to imitate, one day asked the prelate if he could tell him the secret of being always easy. "Yes," replied the old man, "I can teach you my secret, and will do so very readily. It consists in nothing more than in making great use of my eyes." His friend begged him to explain. "Most willingly," said the bishop. "In whatever state I am, I first of all look up to heaven, and remember that my principal business here is to get there: I then look down upon the earth, and call to mind the space I shall shortly occupy in it: I then look abroad into the world, and observe what multitudes there are who in all respects have more cause to be unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason, I have to repine or complain."

We omitted to publish last week the following Proclamation by the Indian Chief, John Ross, as a preface to the article respecting him, which we have received from one who, through a long life, has taken a deep, and intelligent interest in the Indians.

PROCLAMATION.

Under a deep sense of dependence on the Author of all Good, and in compliance with the sentiments expressed by a number of our pious respectable citizens; I respectfully recommend, that Thursday, the 17th day of December next, be set apart as a day of public Thanksgiving.

Our people have passed through a long series of difficulties and dangers, of the most perilous and alarming character—distress and terror and insecurity of property and life, have harrassed and agonized the hearts of multitudes of our best citizens; but through the benign interposition of Him, whose hand controls the destinies of Nations, the tempest is hushed, and peace and security are restored to our country and to our families. Our National rights are placed upon a just and permanent basis, and a broad foundation is laid, for making rapid advances in those improvements which go to constitute an intelligent, virtuous and prosperous people.

Let us then, fellow citizens, unite together in offering the most humble and devout expression of our gratitude to Almighty God, for these peculiar and undeserved indications of his mercy and favor to us as a Nation. And to this end, I earnestly hope, that on the day appointed, the people of the Cherokee Nation will lay aside their ordinary business, and assemble at their usual places of worship, and that, with the voice of thanksgiving and praise, they will mingle earnest prayer to the same Divine Being, for his continued care over us;—and that for the sake of his son Jesus Christ, he will pardon our numerous offences, and graciously bestow upon us those influences which alone can prepare us for usefulness and happiness in the present life, and secure to us a peaceful transition to the world of endless bliss.

Given under my hand and seal at Tahlequah, this 26th Nov., 1846.

By the Principal Chief:
JNO. ROSS. [SEAL.]

THE REV. DR. WOLFF.

When he had the living or curacy in Yorkshire, which he resigned to go in search of Connolly and Stoddart, he gave up his pulpit to a Syrian bishop, who actually preached to the poor people in Arabic in the morning, Dr. Wolff giving them an English version of the same sermon in the afternoon. I think a Yorkshire country congregation listening to a long discourse in Arabic must have been a subject worthy of being made a picture of. Dr. Wolff—great traveller though he be, thousands and thousands of miles, through strange countries and people, though he has passed—is, in going through England, as helpless and inexperienced as a child or schoolgirl. I have heard a clergyman of the north of England say, that some time ago he came consigned to him, and with as minute directions what to do with the "great traveller," as though he were a parcel. The gentleman in question took the Doctor to a hotel, and ordered refreshments, &c., for him, the latter expressing no more wish or opinion in the case than if he were a school-boy under a guardian's care. When travelling in a deputation his friends in one place put him into a coach, and his friends at the other take him out; for so abstracted from external objects is he—so full of the East and Eastern literature, so ethereal an enthusiast—that if he were not looked after in this way the chances are that he might go into the wrong coach, or not go at all; yet, strange to say, as an Eastern traveller, few men discovered such energy or foresight—he then seemed to rouse himself to the exigencies of the way; but he hardly, I suppose, thinks it worth while keeping his eyes open in a country where travelling has no greater danger than a railway collision. He'd make less mistake in going from Jerusalem to Jericho, than in going from Cornhill to Paddington. About money he is equally careless; he does not seem to know the value of it, or if he does, he despises it; he seems equally indifferent whether it be a sovereign or a shilling which he draws from his pocket. [Correspondent of the Bristol Times.

SOLITARY CONFINEMENT.

We have often, from the period of the first adoption of the principle of solitary confinement, expressed our firm conviction that it was, in all aspects, the wisest and most salutary method of punishing offenders who had not been convicted of capital crimes. The Eastern Penitentiary has been our model, and bitterly as it has been assailed, it is likely yet to commend itself to the judgments of all who will impartially examine its operation. A writer in the New York Evangelist, after such an examination, expresses the opinion, "that those who are strongly opposed to the principle of solitary confinement would modify, if not entirely change their views, by seeing its practical working in this penitentiary." The writer adduces the following, among other cases, as serving to illustrate the advantages of the system.

"I asked another prisoner, whose term of three years is about to expire, what he thought of the influence of solitary confinement? His reply was prompt and decided in its favor. 'We have time,' said he, 'for reflection, and are kept from an association which would prevent our reformation.' Another, who is sentenced for fifteen years, and has been three years in prison, said that solitary confinement at first was exceedingly burdensome. He found it so. His mind preyed upon itself, and his course of profligacy, with all its sad consequences, pressed upon his thoughts. But now he found himself contented, and comparatively happy in being alone. Another, who protested his innocence with many tears, said that he had no relish for tracts and other religious books before his imprisonment. Now he read them with great satisfaction and profit. I was in the cell of a colored man, who expressed a deep sense of gratitude to the worthy chaplain for teaching him to read."

REMOVAL OF CRIME AND VICE.

We heartily commend the following from the Christian Watchman.

"A few words as to the manner in which Christians can most effectually meet the moral and religious wants of the city.

They can never do this by fretting—never by a denunciatory spirit. Satan never can cast out Satan.

Nor can they do it by invoking the interposition and aid of the civil government. Laws ought indeed to be enacted and enforced against immorality and crime, and as citizens it is proper enough to call upon the officers of government to do their duty. But no reliance should be placed on aid from this source, in carrying forward the victories of the cross. Christianity is never so mighty as when she goes forth in her native simplicity and in the exercise of her own unaided energies. The weapons of her welfare, fresh from the armory of heaven, do the most effectual execution.—They are keen, massive, and "mighty through God to the pulling down of strong holds."

The city will not be regenerated by enumerating and declaiming against its iniquities. A description of crime is often itself a source of temptation. The glowing pictures that are sometimes given of the character and habits of the intemperate, awaken the diseased imagination of the inebriate, and strengthen his thirst for the intoxicating bowl. And who does not know that much that has been written and said with a view to check licentiousness, has proved a snare to the young and a directory to the licentious themselves.

Nor is it by moral reformers, so called, that our city is to be saved. Their aims are not high enough, their policy is not wise enough, and if the whole truth must be told, their spirit is not good enough for the accomplishment of a work so great, and difficult, and glorious. The truth is that the gospel is the only adequate remedy of human depravity. If we were called upon to preach a sermon to the intemperate, we know of no more appropriate text than this—'Except a man be be born again he cannot see the kingdom of heaven.' We have had for a long time, nightly lectures from reformed drunkards and reformed gamblers and reformed rakes, and some of each and of all of these classes not more than half reformed, and yet iniquity and crime seem to be on the increase. The tide of depravity is rising higher and flowing in deeper and broader channels. There is no power to stay this tide except the gospel. 'A pure christianity is the world's only hope.' It is not sufficient to cut off a stream; what is wanted is an agency that shall purify the fountain. Make the tree good and his fruit shall be good also.

Christians need to be themselves more religious. The worldliness and supineness of our churches is the most painful feature in our present condition, and explains fully why immorality is so prevalent in the city.

We need in our Churches more of the simplicity of the Gospel, a disposition to do good in a quiet, humble, unobtrusive way. It is not by great efforts put forth on great occasions, and when the eyes of the multitude are upon us, that Christianity achieves her triumphs. The waters of life are poured forth not like those of Niagara, nor do they roll like those of the ocean amidst the tempest and storm; but they drop as the rain and distill as the dew. They exist in a multitude of refreshing fountains, in retired, rural places, by hill-side and valley, and flow in gentle rivulets to the farm, the meadow and the garden.

So let our piety be manifested in a quiet, noiseless way, and we shall ultimately do the greater good. Visit this poor family, speak a kind word to that child of sorrow. Be willing to have a class of poor children in an "out school." And above all, hold constant communion with God in the retirement of our own souls. Thus the fruits of our holy religion will be most efficiently developed. Bathed ourselves in the spirit of the Gospel, our influence will be felt for good wherever we are, like the dew of Hermon, and as the dews which descended upon the mountain of Zion, where God commanded the blessing, even life forevermore."

SPECULATION.

We have often noted, and we doubt not that others have remarked, that persons about undertaking a journey, sit down and read whatever may have been written of the countries they intend to visit; and this evidently not to deprive their sojourn of any pleasure to result from an agreeable surprise, but that they may understand so much of what is obvious and common as to reach more readily, and enjoy more highly, whatever is more exalted, more latent, less attainable. Satisfied that there will be enough to occupy attention, they wish to enter as soon as may be, on what is not of its common experience. In this spirit, but with higher aims, and a more sanctified curiosity, religious writers have, from time to time, seemed to leave the atmosphere of this world, and

"Into the Heaven of Heavens as earthly guest they have presumed,
And drawn empyreal air."

Unsatisfied with the revelations of the existence of Heaven, and its eternal residents; unsatisfied with the sacred promise that they should be exalted to its enjoyment, they have ventured to speculate on the character of those enjoyments and selected some of peculiar felicity on earth, transferred them to Heaven, and heightened the exquisitiveness of the anticipated pleasure, by throwing around them the influencing circumstances that must augment the gratification.—One of these enjoyments is the possibility and extent of the recognition of friends "in that bright world where spirits dwell." Poets have enlarged upon the theme, divines have argued to find the truth of the theory, and the felicity insured thereby, so that the crystal drops of truth that have oozed through the pages of the Bible on this matter, have been multiplied to fertilizing showers, and hearts that seemed petrified by the constant withdrawal of the objects of tender love, have been wormed to the softness of delight, by the continual droppings of this comforting truth.

It is a beautiful truth—all truth is beautiful; but some, like clusters of the stars on a winter's night, seem to shine with peculiar lustre, a softer, purer, richer light. All stars are of Heaven, and all speak of Heaven, but some seem to be of higher intelligence, illuminated lettering of the volume of God, mystic symbols of the unspoken, the ineffable, whose brilliant twinklings are the strugglings of some heavenly truth, to shine upon a world whose darkness cannot yet comprehend its "effluence of bright essence increate."

It is a beautiful truth, especially lovely, to believe that what we leave of the heart's truest treasures on earth, will be in time gathered back to our enjoyment in Heaven: that what passes away from our persons here, and in passing, takes with it one half our hearts, will be restored, that we shall enjoy again the felicity of meeting, without the fear of offence, or the diminution of confidence; that the weakness which mortified us *in ourselves*, and offended us in our *friends*, will be left below. Even their remembrance is not to

sumn, and plants in winter; it is but a separation from a troublesome companion, and putting off a shoe that pinched me.

"In this world I have had many of God's mercies and comforts; but their sweetness was their taste of Divine love, and their tendency to heavenly perfection.

"O my God! love is thy great and special gift. All good is from thee. Come down into this heart, for it cannot come up to thee! Can the plants go up to the sun for life, or the eye for light? Dwell in me by the Spirit of love, and I shall dwell by love in thee. I feel that through thy grace I love thy word, thy image, thy work; and O, how heartily do I love to love thee, and how I long to know and love thee more." [London Evangelical Mag.

CHRISTIAN REGISTER.

BOSTON, JANUARY 30, 1847.

UNITARIAN SCHOLARSHIP AND WRITINGS.

In works of profound philosophy or learning have Unitarians, during the last twenty years, done so much as their position demanded! Mr. Norton's work on the Genuineness of the Gospel, is, we have no doubt, in the accuracy and extent both of its learning and its reasoning, superior to any other work of the kind which has appeared since the time of Lardner, and in compactness of design, in the completeness and finish of its execution, it is unquestionably superior even to the immense fortification which Lardner himself erected for the defence of the Gospel, while the materials of Mr. Norton's work, not less than those of Lardner's have been drawn from original sources. It is, we believe, not only the greatest, but the only great original work of its kind, which has appeared in the English language for more than a century.

Dr. Noyes has also, in his translations, prepared a work, which must continue a permanent monument of his industry and learning.—With these two exceptions, the Unitarian body have produced in this country no works on Philosophy or Theology, worthy of the scholarship or Theological ability, which really exist among them. And the reception which these two works have received, is not honorable to a denomination, which has so much intelligence and wealth, nor is it encouraging to young and gifted minds who might wish to devote the labors of a life to any one department of Theological study. And for this result, we believe that the clergy of the denomination, at least a portion of them, are to some extent answerable.—We do not welcome as we ought the appearance of such works. We are captious and critical, more ready to censure the small defect than to take in and approve the large plan elaborately wrought out. There is praise in our periodicals, but a disparaging criticism behind.—There is not a general, hearty, generous and whole-souled appreciation of what has been so faithfully and laboriously done.

But we fear that we shall only imitate the captiousness of which we complain, if we go on in this way. While in the particular department that we have alluded to, there has been much that is wanting, in other departments we have done a great deal.

We doubt whether any other denomination is as effectively provided with the small arms of Theological controversy. *Norton's Statement of Reasons*, the most limited in its circulation and yet the fountain from which in no small measure the rest are taken, *Burnap's Expository Lectures, Peabody's Lectures on Christian Doctrine*, and, more popular still, *Mrs. Dana's Letters*, leave very little to be desired for all the common purposes of controversy, especially if we add two works recently published in England, viz: *Wilson's Concessions of Trinitarians* and his *Scripture Proofs of Unitarianism*.

Besides this, we have been particularly rich in sermons, volumes of which, we think are very much superior to those published within the same time, by any other denomination. For inspiring views of God, and man we know of nothing in the language equal to Dr. Channing's works. Nor are there to be found sermons, swaying our whole moral and religious nature with a more powerful eloquence than Dewey's. The best volume of Ethical discourses, that we are acquainted with, is Palfrey's. Greenwood's Sermons of Consolation, so chaste in expression, so pure in sentiment, so gentle and so devout, will long continue to shed their light in the abodes of sorrow. Briggs's Bow in the Cloud, with something of the fancifulness of their title in the sermons themselves, will suit another class of minds, while Peabody's Christian Consolations, clear in thought, rich and Catholic in feeling, by their cheerfulness reminding us of him, who though the most sympathising of beings, was also in his instructions the most cheerful, is a most valuable addition to what we before had.

Livermore's Commentary is, for its purpose, an excellent work; and Furness's volume on the Gospels, notwithstanding that what we regard as a defective philosophy in regard to miracles impairs its value in some particulars, is still the most fresh and delightful book of the kind, that we have ever read. Ware's Life of the Savior and Fox's Ministry of Christ, though very unpretending, are filling an important office.

And now, we have Greenwood's Miscellanies, a volume delightful both as a memorial of the writer and for its own sake; two volumes of Henry Ware's (the third and last being now in press,) are already published, and, independent of their Theological merits, must, we think, be valued anywhere, as exceedingly pleasant, encouraging and instructive volumes. Dr. Dewey has just published two volumes of his works, containing things old and new, refreshing to the soul.

Indeed, as we have run over this goodly catalogue of books, with others of great beauty and value, which we could not stop even to name; and with deep emotion have called to mind how much we owe to their authors, the living and the dead, we are disposed to take back what we said in our first paragraph, and to think only of the riches, which we possess. While we have the Memoirs of Haven, and Thacher, and Abbot, and Parker, and Follen, and Worcester, and Ware, we humbly ask, that we may be spared for the present from furnishing more such materials for such works. As to great works of philosophy or scholarship, they must from their very nature be rare. Few are fitted to appreciate them when they come, and when we have been waiting long in expectation, it is not strange that the first feeling, like that with which we almost always first see the person of a remarkable man, should be one of disappointment. And considering the character of our people, the little leisure which they have for severe study and the way in which that is too often used, we have done probably as much as could be expected.—Our few professors are overtasked by their immediate duties, and no parish minister, unless most rarely endowed, can, in the multiplicity of his labors, find time for massive structures of thought and learning, such as we would gladly have.

While therefore, we are able to furnish the practical religious writings required by our denomination, and to contribute our portion, a mite though it be, to the great reservoir of Theological learning, we need not be ashamed to borrow, as we can, from the works of real scholarship, which, though they have been accumulating for centuries, are still so few. When we regard the poverty of the world, we may be thankful that we have been permitted to do so much. But there are among us scholars, capable of great things, if they could only have the opportunity. Why may not two or three additional Theological professorships be established at Cambridge, partly for the education of the young, and partly that the professors themselves may have an opportunity to study subjects thoroughly, and by their mature and enlarged views to put down the shallow pretentions and bold but unfounded speculations of the times! We can conceive of no better way to awaken through the community an interest in this most important branch of study. And is it not a true conservative element, to correct what is extravagant, and preserve the healthful action of society! Sound learning, united with sound morals and religion, its natural allies, is the only sure safe-guard of the world.

EXTENSION OF SLAVERY.

It is encouraging to see, in the present Congress, a disposition to go beyond the limits of party discipline, and to have some regard to the moral aspect of some political measures. Above all we rejoice at the stand taken by leading Democrats of the free States against the further extension of slavery. We only hope that they will have firmness enough to adhere to the ground which they have taken. If they will only do this, they will be looked back upon as national benefactors by generations yet unborn. We heartily assent to the following remarks from the Christian Inquirer, and wish that they might be repeated by every free press in the Union.

This is Mr. Preston King's proviso, to voting certain supplies for carrying on the Mexican war:

"Sec. 2. *And be it further enacted*, That *there shall be neither slavery nor involuntary servitude in any territory which shall hereafter be acquired by or be annexed to the United States*, otherwise than in the punishment of crimes whereof the party shall have been duly convicted; *Provided always*, That any person escaping into the same from whom labor or service is lawfully claimed in any one of the United States, such fugitive may be lawfully reclaimed and conveyed out of said territory to the person claiming his or her labor or service."

It is impossible not to look with the greatest degree of interest upon the debates which have arisen in Congress in relation to the future extension of slavery. We confess that, at this particular crisis, we take up every fresh report of Washington news with an eagerness such as we have never before felt: for it seems as if a few weeks must decide whether slavery is to have an indefinite existence, and spread within our country,—or whether it has attained its head, and from this date is doomed to certain extinction within a reasonable length of time. At this juncture, it seems to us that every northern press, secular or religious, daily or weekly, should become an anti-extension-of-slavery press; that all other questions are, for the moment, less pressing and important; that a full expression of the good sense and moral feeling of sober citizens upon this subject, is the most religious act, and the most Christian service in which they can be engaged. There is no time for delay. The iron is hot; and the hammer is lifted and about to descend, which shall shape it into a deadly weapon, or a peaceful instrument. Those who would give a right direction to the blow, have not a moment to lose. * * *

But what is the crisis to which we have now arrived? The slave power has been steadily increasing in our national government. It has very much controlled our general legislation and policy for the last fifteen years. It has caused the annexation of an immense territory, large enough for four or five states, and which has already added two pro-slavery votes to the Senate of the United States. It has involved us in a war of conquest, likely to terminate in the annexation of still more unlimited spaces. Nay! it is doubtful whether until "the whole unbounded continent is ours" any satisfaction will be found to the most maddening thirst which ever seizes nations—their most incurable drunkenness—the thirst of territory! And now the question comes up, shall the soil inevitably to be added to our national area, be cursed with slavery? Shall the representatives of slave interests and of slaves, outnumber the representatives of freedom and freemen in our national councils? Shall our country be hopelessly given over to the blight and stain of an Iniquity, under which our national reputation now droops and blushes? Shall an unbounded territory, now untrod by a slave, be opened to the traders in flesh and blood, to drive in their gangs of negroes, followed by rapacious whites, speedily to establish states, whose representatives shall help to vote away the integrity, the humanity, and the honor of our country? Shall we put a new premium on the human-cattle raising of the exhausted slave states? Shall we allow slavery, which has blighted the soil and the prospects of every state it has touched, to sit down like a night-mare on the virgin soil south of the Nueces, and turn it into a new waste of nature and man? Shall we give Slavery, dying out by its inherent corruption, an unnatural and forced life by injecting its empty veins with the blood of a yet unpolluted territory? We see how fast it has lived, and how rapidly it has exhausted the states in which its vampire clutch has been fixed, shall we now let it die by confining it to its limits, or shall we offer it fresh victims?

If the Free States do not now unite in a vigorous and determined defence of American Freedom; if they do not in the exercise of the power they possess, put an everlasting prohibition upon the further creation of slave territory, slave institutions, and slave representatives; they deserve to be overrun with slavery themselves. We trust that a voice will break from the North and West, on this the first opportunity of a fair and constitutional remonstrance against the Institution of Slavery, which shall be felt to be the solemn and awful doom of Slavery itself, uttered by the great spirit of Liberty presiding over our destiny. If there be any conscience in us, any humanity, any regard for the opinion of the world, any spirit of consistency, we shall not allow the Representatives of the free states to flinch from setting the heel of the nation upon the serpent's head, whenever he attempts to cross the constitutional limits in which he is now confined. The brightest day our country has seen since the declaration of Independence, will be that in which Congress passes the Resolutions, declaring the perpetual Independence from the tyranny of slavery, of all territories hereafter added to the United States. It will be the finishing stroke of American Slavery.

PRESIDENCY OF HARVARD UNIVERSITY.

Is there no way in which the duties of this office may be made more suitable to the dignity of the place and to the character of the man, who is worthy to fill it? At present, it calls for the union of qualities, which, if they are not incompatible with each other, are yet very rarely combined in the same person. The President is now expected to be a man of the highest intellectual accomplishments and an adroit head of the police. He is expected to have a weighty moral influence over the students, to concentrate in himself their love and respect, and at the same time to be the chief whipping-master for all petty offences. He is expected to have leisure for study, so as to make, from time to time, valuable suggestions, in respect to the best mode of conducting all the great departments of instruction in the University, while, as a matter of fact, he is obliged to spend more than half his time in superintending small details, which any intelligent merchant's clerk, would be quite competent to manage. Now any person who has been through Harvard College, knows, that these things are more than any one man, however gifted, can possible attend to as he ought, unless he can have at his disposal more than twenty four hours in a day, and be employed in more than one place, or, at least, on more than one important subject at a time. The correspondence devolving on the President of Harvard University, must of itself be enough to take up the whole time of an ordinary man.

Now might not the office be modified in some essential particulars, so as to make it more agreeable to the only men who ought ever to hold it, and at the same time more useful to the institution? While the President should have the general oversight of the students, and should himself take part in the investigation and punishment of grave and weighty offences, might there not be some inferior tribunal for the trial and punishment of lesser offences? Might there not be a confidential clerk, to prepare all the accounts and keep the records of scholarship, and, in short, to make out, under the direction of the President, the greater part of the very laborious annual reports of the condition of the institution? These two alterations would probably relieve him from more than half of the little perplexities and cares by which his time must now be frittered away.

As an exchange for these duties, might he not have something assigned to him, as a teacher of morals and religion, or in the higher departments of study? If, for instance, he should give to the Freshmen, during their first term, a few familiar lectures, on some of the moral and religious duties connected with their present situation, or on the best methods of study, the wisest manner of employing their time while in College, might there not be established between him and them an acquaintance and relationship which would give him a vast influence over them for good? And so, during the last term of the senior year, might not this connection with them be renewed by his superintending some of the higher branches of study, and giving lectures adapted to their more advanced views and standing? This is the sort of influence which the President of an institution like our university, ought to be permitted to have, and which, we are sure, President Everett is peculiarly fitted to exercise over the minds and characters of young men. But the office, as it now is, leaves no time for such duties, but in a thousand little ways, it, of necessity, brings the President so often into unpleasant collision with the students, as to lesson very materially any moral or paternal influence which he might desire to have over them.

The subject, it has long seemed to us, is one of very great importance. Is the change proposed, wholly impracticable!

THE COLORED PEOPLE IN MISSOURI.

Our readers will probably remember a remarkable judicial decision recently made by Judge Krum of the Circuit Court of St. Louis, who declared "in favor of the constitutionality of the State law, making none but free white persons entitled to *any* of the rights of citizenship. Under this decision the County Court had five *free* negro men and two *free* negro women, who had been previously arrested *whipped* and sent out of the city!"

It is refreshing to see that the Judge is not sustained in this atrocious decision by the public sentiment of the place. The St. Louis Weekly Gazette of Dec. 28, has two communications and an editorial, all opposed to the decision, or at least to the law under which the decision was made. One communication referring to the address before the Pilgrim Society by President Sturtevant says;

"The Pilgrims have had many able defenders, but no one, according to my notion, has so completely shielded them from the assertions with which their memories have been assailed on account of their burning witches, as President Sturtevant did. I think he did the thing up brown.

Now, I would suggest, as he did the job so well, that he be invited to defend us in the estimation of posterity from all suspicion of intolerance or cruelty for fining or whipping negroes who were born free in this State, for living here without license, while they have no right to live anywhere else. I have a sort of anticipation that our childrens children will wonder what crime, worthy of fine and stripes, the negro born free in Missouri, without his own consent, has committed by remaining here without a license, while unable to give the required bonds.

Let us engage President Sturtevant at once to give us clean papers, and leave them on record. I guess he can't do it."

The other communication, to show the effect of Judge Krum's decision, says;

"Near the close of last week, a quiet, industrious family of free negroes, with free papers and a license from the County Court, were aroused from their slumbers by the forcible entrance of some of the night police. Two or three of the family were taken from their beds and hurried off to the tombs without being allowed to go to their trunks to get their license, though begging for only a few minutes to obtain and show their papers. This is the fruit of abolitionism run mad. Another was witnessed by one of our respectable city officers, who related the occurrence to me. He was passing the City Hotel and saw a fresh Irishman, as he met a negro woman on the opposite sidewalk, seize her and attempt to take her to a calaboose. She was horribly frightened and begged for help. An Englishman came along, and ascertained the Irishman was not a city officer, and sent him headlong into the street, and released the scared negro. The Irishman muttered, "it is true I am not a city officer, but I thought I might get my five dollars for taking up a negro as well as the watchmen." * * * Without an exception, I believe every influential slaveholder, who is a native of the south deprecates this move. They all perceive it is just what the abolitionists want. They know that every whipped negro sent from Missouri will make more than a hundred abolitionists in six months. They don't hesitate to say that this whole thing has been gotten up and carried forward by northern or ambitious men, who expect to gain popularity in the south by persecuting the negro."

In respect to a Committee appointed in St. Louis to render the condition of the free negroes more intolerable, the same writer adds:

"Several of the most influential men appointed on that committee of *one hundred* propose to come out publicly and declare that they never met in that committee, and that if they had they should have opposed nearly every resolution recommended by the FEW who did meet. One of the most influential men put on that committee, says it is perfect madness to forbid the negroes to meet for religious purposes, or to learn to read. He does not hesitate to say that Judge Krum's decision is wrong, and that no intelligent slaveholding Judge, born at the south, would make such a decision. I have not yet heard of a man on that committee of any influence as an old resident in this *city*, and native of the south, who met with the few that assembled to make out a report and draft resolutions, or who approved of what was done.

Why, then, all this suffering and persecution? How can a few northern and ambitious men in our midst bring about such results? The answer is plain. The abolitionists have been carrying on their diabolical plots until abolitionism is odious, and anything can be done which is professedly opposed to them and to their designs, and no one *dares* say a word or remonstrate, lest forsooth *he* shall be denounced as an *abolitionist*. Even old slaveholders, born and raised at the south, *dare* not remonstrate, though they are conscious these measures are fitted to multiply the number of runaway slaves.

Preachers, Editors and Judges from the north, are strongly tempted to go beyond any southern man in showing their opposition to abolitionism by oppressing or abusing the negroes. Under such circumstances it is not strange if they do. Any one can see that it would be hard for any Judge from the north not to be influenced in his decisions, when he hears it stated at a large dinner party that a law should be passed putting it out of the power of any Judge to pronounce the present law unconstitutional, or that any one who should dare to do it should be lynched."

It would be hard to believe, did we not know it from many sources, that the most cruel masters and oppressors of the blacks at the south, are men born and educated at the north. We rejoice to know that all who go from the north are not of this character, and that in St. Louis are those from this quarter, who have been willing to make sacrifices in this particular, rather than be guilty of oppressing the down-trodden. But it is sad to think of men born in a land of freedom, and then in a slave state proposing measures for the oppression of the colored people, which cause even old slave-holders to cry out in indignation against them for their cruelty. In a pretty free intercourse with southern people in seven different slave states, we never found a man born at the south who did not acknowledge the evil of slavery, and express a wish that it might be brought to an end. The only unqualified advocates of the system that we found there, were persons born at the north. With respect to such persons we hardly know how to express our feelings.

So in Congress it has been by the votes of Northern men that slavery has been permitted to extend itself. But, we trust from present appearances, that such an outrage on the feelings of our common humanity, will not be repeated, but that the representatives of all parties from the free states, will here take their stand, and present a solid front against all the adverse influences, that may be brought to bear upon them.

INTERPRETATION OF MATT. XVI. 18, 19.

And I say also unto thee, that thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

This passage is a favorite one of the Roman Catholics for the supremacy of St. Peter in the Church. But even though the supremacy were here given to Peter, there is not a word here or elsewhere in the scriptures, to show, or even intimate, that it was meant to be perpetual through a series of successors. But no such authority was given to Peter, for Jesus used (Matt. xviii. 18) precisely the same kind of language when speaking to all his disciples. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Whatever authority therefore, was given to Peter, was given equally to the other disciples.

The meaning of the passage is this. I give to you the keys of the kingdom of heaven, i. e. the truths through which you may, as it were, open the gates of heaven to men; and whatsoever, through these truths, ye shall do on earth, shall be done, i. e. sanctioned and confirmed in heaven. I appoint you in my place, to preach my religion, and whatsoever in conformity with that, ye, as my teachers, may forbid (bind) or permit (loose) on earth, shall be forbidden or permitted in heaven, i. e. by God. *To bind* or *to loose* among the Jews were the same as *to forbid* and *to permit*. This is the most simple and natural construction that can be given to the language.

It should be remembered, that the expression, *kingdom of heaven*, is often used by Jesus to denote *his religion*. *The keys of the kingdom of heaven* may, therefore, mean simply, *the means of opening to men the religion of Christ, or of admitting them into it* through faith and obedience. But whatever may be thought of this particular interpretation, the passage gives no countenance to the monstrous assumptions of Rome.

Some of our readers may be amazed by the following article from the Recorder. If the writer was "for once too charitable," we presume that he has now gone far enough on the other side to make the average about right.

A TRAP FOR SOULS.

There has been recently collected in this city a small congregation, which purports to be formed for the special benefit of Presbyterian immigrants from the North of Ireland. For certain personal reasons, I felt a lively interest in this undertaking; and a hope that it might be built upon the true foundation, and prove a great blessing to an important part of our population.

As there were conflicting reports as respects the minister of that society, and his soundness in the faith, we applied for information to a very worthy and intelligent gentleman, himself from Ireland. He had several times attended worship at Chapman Hall, and had repeatedly conversed with the minister on his religious sentiments, which had been reported to be Arian. To this gentleman, he had denied, with some warmth, the imputation of Arianism; and declared that he was a Presbyterian, and that Arianism and Presbyterianism could not consist together. As my informant was not himself disposed to join this new enterprise, I supposed that this favorable statement was reliable, and resolved to go and hear for myself, and seek an acquaintance with the preacher.

Last Sabbath afternoon I repaired to the Hall, where were nearly a hundred worshippers of respectable appearance. When I entered, the minister was engaged in the solemn duty of prayer. I was surprised not to notice any foreign accent, and still more at hearing those singular intonations and cadences which are usually acquired at the Divinity School in Cambridge. It was soon apparent, that the officiating minister was not the one who statedly supplies that desk; but was present, probably, on exchange. Here was a disappointment! On inquiring, at the close of the devotional service, who the speaker might be, it proved to be one of the Unitarian clergymen of this city. This was a distressing predicament for me, who cannot in conscience give any attendance or countenance to soul-destroying errors. Though it was a painful effort to do what might be unpleasant to those about me, I was well aware that it would give me pain far more intolerable to incur the disapprobation of my own mind, and the displeasure of my Savior. How could I join in religious communion with those whose impiety reaches so high, as to attempt to dash the crown of divine glory from the head of my Redeemer! Besides, I was suffering under a sort of imposition, which absolved me from my obligation of courtesy to remain where I was. I had come to join in what, by the published advertisements, professed to be PRESBYTERIAN worship; and knowing that Unitarianism is no more like what that ought to be, than Lucifer in a yellow satin gown would be like "an angel of light," I felt constrained to retire as promptly and quietly as possible.

For once I had been TOO charitable, and suffered accordingly. To have been so taken in was rather mortifying, and I would willingly hide my chagrin. But the fear, that others, perhaps, may be entrapped in the same way, induces me to expose the snare. The Irish protestants, so far as I have known, are marked by honest integrity; and the lure of Presbyterianism, however dear that name may have been to them in the "old country," will not draw them into the meshes of a false gospel. "Surely in vain the net is spread in the sight of any bird."

Every fair trader loves to sail under her true colors. It is the smuggler or the pirate, who hides or falsifies her flag. Experience has made us wary of ministers "from a far country," who under the pretence of refusing to be "catechised," or "trammelled with creeds," decline to give a reason of the faith that is in them. Let us heed the inspired command penned by the "beloved disciple;" "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds."

LEAVES

[From the Journal of a young Minister in ill health.]

MAY 11. I find myself often like the countryman, with his fox and goose. The little skill I have, is insufficient to keep my mind and body from preying on each other. I can hardly conceive of a greater trial of skill than that required for the preservation of such a constitution. A judicious indulgence and a judicious restraint, so as to allow the mind an agreeable range of thought and feeling, without permitting either to gain the mastery, is a thing which requires the utmost discrimination and self-control. And when to this is added my great bodily weakness, which sinks under any strong emotion, and thus increases the distempered action of the mind, some idea may be formed of the difficulties under which I labor. What may be the immediate result of these things, I know not. God is good. He will not try me beyond my strength. But the day will come, and it is delightful to think of it, when the unequal strife must cease, and the soul, freed from its trammels and purged from its infirmities, will rise, with trembling confidence, to Him from whom it came, and rest on that mercy which has prepared these sufferings for its sanctification and life. On the mercy which He has made known through his Son, I place all my hopes of present acceptance and future bliss. And I am sure that all the trials thro' which I am called to pass—weakness, disappointment and sorrow—are as much blessings as the Sun or the showers. All is, if I but use them so, as to strengthen my religious principles, increase my faith, purify my desires, and raise my soul in humble prayer and devout meditation.

* * * * *

I have just been reading in Oberlin's Life—that delightful book—the account of his funeral. Would that my life might bear some resemblance to his. May the thought of the world's applause, the exhibition of talents and learning, have no influence over me. How poor are they in life, and how do they vanish away in death, when compared with the simple testimony of affection, which is paid to the memory of a good man! May mine be a life of usefulness to man, and devotion to God. I would ask no higher happiness. But, Oh! I am weak. Let not the world have dominion over me. Be Thou my strength and my guide. I fear to trust myself. On Thee would I rest, in Thee rejoice. Give me a wise and understanding heart, and, for the gifts of this world, I cheerfully resign them all.

* * * * *

Even while on earth Jesus offered to his nearest followers no exemption from the common ills of life. "Verily, verily I say unto you, ye shall weep and lament; but the world shall rejoice. Ye shall sorrow, but your sorrow shall be turned into joy." This joy, through tribulation and sorrow, we, not less than they, may secure, if we but seek it as we ought.

For the Register.

TO SABBATH SCHOOL TEACHERS.

A short time since the question was discussed at one of our Social Teachers' Meetings, "What means should be taken to retain longer in the Sabbath School, our elder and more advanced pupils?" Not being present at the meeting, we would here express our views, believing that if they do not differ from those advanced by others, they may reach some who are deprived of participation in these pleasant social gatherings, and perchance excite some to more earnest reflection on this important subject.

And first, we would remark, that since the first establisment of Sabbath Schools amongst us, the general aspect and character of many of them have wholly changed; instead of being peculiarly for the benefit of the ignorant, poor and neglected children in our midst, many of them number by far the greater part, of those who receive religious instruction at home, and in the sanctuary, or, if their religious education be neglected, the fault is to be charged to the indifference and worldliness of parents, rather than to their want of leisure and capability.—This arises in a great measure from the more general establishment of Sabbath Schools connected with religious societies of every sect.—And also from the establishment of the Ministry at Large in our larger towns and cities, connected, as it usually is, with a school, embracing many of that class of children, formerly included in schools of our denomination, or left wholly neglected. In our larger towns this has been found to be the case, and we presume the same effect is apparent in some measure, in our cities.

Again, it is but too obvious that many of our elder pupils are anxious to free themselves from the restraints of the school, and as they emerge into boyhood and womanhood, deem the counsels of their teachers, and *their* part in the duties of the school as a mere child's employment, which they long to cast aside, as unworthy their advanced age and acquirements.

This state of feeling, we believe, is often the result of the parent's influence, no less than the fault of the child. Where the parent is wholly indifferent and takes no part in the success or improvement of the school, how can the child be expected to wish to remain under its influences. Once excite a deep and true interest in parents—let *them* feel the importance of the religious character and education of their children, and the difficulty is half removed. True, the fault often lies wholly with the child—a spirit of recklessness and indifference opposes the most tender and earnest reproofs, and feelings of so called independence and manliness, change the guilelessness and gentleness of the child into a spirit of opposition and ridicule to all that relates to serious inquiry and thought. This we are aware, often results from the tendencies of the age, when not counteracted by more powerful and influential motives—the want of reverence and too common desecration of holy time, the independence fostered by thousands of surrounding influences, all conduce to this end, and some opposing force is needed to counteract these chilling influences.

But as a more direct answer to our question, "in what manner the more advanced pupils may be retained in our schools," we would reply, that this depends in a very great measure upon the character and acquirments of the individual teacher; for in order to obtain that influence over his pupils which he should obtain, there is need of *intellectual* no less than of high spiritual culture. This constitutes the great need in many of our schools—we need more educated intellectual teachers—those who shall be able to instruct their pupils in the higher branches of Christian knowledge. We have known many who have left our schools, not from their own free choice, but because there were none able or willing to guide them farther, and we have known also classes of boys and girls who have been retained in the school until eighteen or twenty years of age, having had teachers whom any of more advanced years would deem it a high privilege to name as friends and instructors. Yet why should we not have a greater number of such in our midst? Why should the standard of education amongst us be so low? True, spiritual cultivation, and an earnest, loving spirit, are the first and essential requisites; but are these all? In order fully to explain the Bible, is not other knowledge necessary? Should not the teacher, especially of our higher classes, be well instructed in the evidences of Christianity—in its history from its earliest establishment—its effects upon civilization, morals, manners, &c. Indeed there is hardly any branch of knowledge which may not be brought into use, and made subservient to the interest and improvement of the short hour of the school. If teachers would only feel the importance of their vocation, and educate themselves for it, we should witness far different effects from those now apparent.

In the words of an address from the faithful superintendent of one of our earliest and best regulated schools—"Look to the yet living words of the tenderly remembered Haven, and see how to a strong, elevated, and refined mind, appeared the occupation of which he was the ornament." Such teachers we need,—those who unite intellectual acquirements with high spiritual attainments and a deep sense of their own individual responsibility. Read the memoirs of the devoted friend of the Sabbath School, just alluded to, and say, is such a character unattainable! Do many of those of influence and education hold back from our humble sphere? Let us not be discouraged, but with renewed efforts still press onward, believing that "in due season we shall reap if we faint not." Let each feel the high responsibilities that rest upon him, and be not content until morally and intellectually he has made the full use of the talents committed to him—until he is able to say with truth of heart, "I am faithful in my vocation—I have done all that I could to guide and instruct and interest my pupils, and if they will not remain longer under my care, the fault is not mine."

Few of us indeed can thus speak, but ought we not so to do? Ought we not to be doing more than we *are* doing? We need to *act*, to have a living faith in the truths we teach, to educate ourselves, in the true sense of that word, knowing that as a man soweth, *so* shall he also reap. Could we once see a school in which all the teachers thus felt and acted, think you, we should longer complain that the elder and more advanced pupils could not be retained under its influences?

For the Register.

THE CHILD'S POST OFFICE.

DEAR CHILDREN:—Many of you have doubtless heard or read some of Mrs Child's beautiful stories in her "Letters from New York" and perhaps you may wish as I have done, that Mrs. Child would write Letters from New York expressly for children. I thought of this, one cold winter evening as I was taking a lonely walk, and feeling rather miserable in spirits under the influence of a biting, pinching, wintry wind. I was walking very fast to get warmed and animated, when I met a little girl, about six years old and I should judge dressed very thinly as though it were but a gentle summer day, and singing to herself in quiet happy tones as she sauntered along. I had but one glimpse at her sweet placid face, as I quickly passed, but I turned again to look for her, and many a time since that evening has my mind turned to look after and bless her. She was a sermon to me, a beam of sunshine, a breath of summer,—that peaceful, contented little spirit, and I longed to read a letter from Mrs. Child about her. Since then I have thought, that perhaps I might write to the children whom I knew, letters from New York, not about the beautiful or dreadful sights and sounds in this great city's street; but about the bright or dark things which I imagine going on in your own heart. So that each little girl or boy who goes to this Post Office, may sometimes find a part, if not a whole letter, to her or himself. You must each judge not by name, but by the character addressed, whether the letter is to you or not. Think each of you whether it speaks to *your* own hearts and consciences, *your* faults and temptations. If so, the letter will be to *you*, little friends, whether it calls you by your right name or by some ficticious one. This letter No. 1, shall be to two little girls, whom I know, now living in a pleasant place, many, many miles from here.

My dear little girls:

It is a very long while since I have seen you, but I think of how much you used to play together, and what a great joy it used to be to you, to walk with one another through beautiful old woods, and to take tea together, when your mothers gave permission. I remember, Lizzie dear, how your gentle blue eyes would light up, and sparkle with gladness, when you were promised the privilege of sleeping with Helen for one night. I wonder what you used to talk about, and whether you love one another as warmly now. This morning I was reading a letter from a good man in the Bible to some of his friends in which he advised them to "confess their faults one to another." It reminded me of a little friend I used to have at school and how happy we often were confessing our faults one to another. So I thought I would write and advise you to do the same. This little girl was so good that she always seemed to me, like Mrs. Follen's Catharine in the "Well Spent Hour." (Have you read that book?) So I will call her Catharine. We lived in a quiet beautiful town, and used to walk home together through a beautiful elm shaded street. We sometimes kept our baby house together too, and were in the same class at Sunday School, so that we had a great many things to talk about. Our school teacher we loved, for her beautiful queenliness and pleasant dignity of character, which would not let us do wrong in school, and our Sunday teacher we loved for her pure face, with its saintly expression, and her gentle, affectionate manner which made us love to do right. I don't think she knew how much we loved her, or how much we tried to be good, for sometimes we laughed in the class at little foolish events, and whispered together while she was trying to instruct and improve us. We did not know ourselves how much we loved her then, but we have found it out since. We studied Peabody's Poetical Catechism, and those beautiful lessons repeated to our teacher on Sunday, used to echo through our heart all the week. No one knew how much we thought of being good, for we felt as children often do, that we had more temptations than any of our playmates, and of course that it was almost impossible for us to conquer them. So we made little books, in which to give ourselves bad marks, as we called them, for every unkind, or selfish or wrong action which we committed. Catharine had little roguish brothers who tempted her, and I had a little invalid brother, who was apt to be irritable and tempt me. Then there were a good many ways of taking care of them and assisting our mothers at home, when we liked rather better to be walking under the shady elms, and talking about growing good, or to be in the baby house, sympathizing with a suffering doll, who had broken her arm, and lay there upon the baby house sofa, with the arm in a sling, looking as you used to say your kitty looked, dear Lizzey, "*very miserable* in the face." I wonder if those broken limbs ever reminded us of our frail good resolutions. One Sunday as we walked home from the class, Kitty was troubled because she had refused to stop and button her sister's glove, as they were starting for church. "I thought it was too late to stop," said she, "but don't you think it was unkind?" That little girl is a lady now, whom you dearly love to know, she is so beautiful in goodness. She lives far away and since those childish days, I have seldom seen her, but for all that, I love her more than ever, while many of my other playmates are half forgotten. You, my little girls, must love one another just so, when you are ladies. Confess your faults one to another, and help one another to be good.

You, Helen, can teach quiet little Lizzie to be alert and kind in helping her mother, to be at home "a gentle household fairy, witching all for good," and you can help Helen to be patient with that bright-eyed, quick-spirited brother Frank, of hers, of whom she used to take such constant and loving care. I wonder if you go to school together now, and if those old dark green woods with their flowery banks, and running streams, are as inviting for your walks as they used to be. I wish I could see you now, my little girls, and take some of those pleasant walks with you. When you have read this letter, do not forget my little friend Kitty, or the good brother James. Make good resolutions together, "confess your faults one to another," perhaps you too will make little books, to help you in growing more useful, kind and patient every day.

From your affectionate friend,
MISS AMIE.

For the Register.

INTERPRETATION OF LANGUAGE.

It sometimes appears strange that men differ so much in their understanding of Scripture. One reason doubtless is that some persons understand poetical expressions in their literal sense. Two remarkable examples of this came under my notice recently, in regard to the meaning of a book written about ten years ago.

Talking with a clerical friend about the strange vagaries of metaphysicians, I mentioned this notion; that creative energy necessarily flows through the higher links in the chain of being to reach the lower; that the fall of man thus produced carnivorous and venomous powers in animals; and that the redemption of man would thus necessarily make animals innocent and herbivorous. "Well," said he, that is the doctrine of Emerson's "Nature." "Nay," said I, "I have read that book five times through within a year, and have seen no such doctrine." "You have overlooked it, said he; it is certainly there."

A fortnight afterwards I was speaking with another clergyman about the same nonsensical doctrine, when he also said it was the doctrine of Emerson's Nature. I denied it. You will find it, said he, on the last page but one.

I went home and looked and behold there was a saying of "my Orphic Poet", that to the true man, in harmony with nature and with God, all evil would disappear. That is, such a man, entering into the Creator's plan, would see all seeming evil as a real good.

How could these two clergymen, professed interpreters of Scripture, so misinterpret a beautiful passage in a beautiful book! We recommend them to read the whole book over again and when they come to the chapter "Prospects" let them recall these sentences in a previous chapter where the Author says Nature wears the hues of the spirit; the landscape which is gay to-day, may seem sad to-morrow; to aman in sorrow the light of his own fire hath a sort of sadness in it. Let them also read the beautiful lines of the same poet, wherein he rivals Milton's "linked sweetness;"—

Burly dozing, humble bee,
Where thou art is clime for me,
* * * * *
Aught unsavory or unclean
Hath my insect never seen;
But violets and bilberry bells,
Maple sap and daffodels,
Grass with green flag, half mast high,
Succory to match the sky,
Columbine with horn of honey,
Scented fern, and agrimony,
Clover, catchfly, adder's tongue,
And brier roses dwelt among;
All beside was unknown waste,
All was picture as he passed.

Wiser far, than human seer,
Yellow breeched philosopher!
Seeing only what is fair,
Sipping only what is sweet,
Thou dost mock at fate and care,
Leave the chaff and take the wheat.

E. N. P.

For the Register.

PORTLAND, Jan. 25, 1847.

MR. EDITOR,—In your paper of the 23d inst., on a memoir of the late Judge Davis—you mention, as a remarkable occurrence, that the late C. J. Mellen of Maine, the late C. J. Smith of N. H., both studied law in Barnstable—and that the present C. J. Shaw of Mass., the late Judge

George Thacher, the late Sol. Gen. Daniel Davis and his father, Judge Davis were born in that ancient town. It is remarkable. But is not the following much more so—indeed can a parallel ever be found in the United States!

In the small village of Biddeford and Saco in Maine, there have lived eight lawyers, having their Offices within *a half mile from each other*—who filled the following high public stations. Two of them have been Governors of States—one of them a Foreign Minister—one of them a Chief Justice—four of them Judges of the Supreme Judicial Court—one of them Attorney General—two of them United States District Attorneys—three of them United States Senators in Congress—and three of them members of the House of Representatives of the United States—in all seventeen high and honorable public stations.

Yours, &c., A.

NEW PUBLICATIONS.

DR. DEWEY'S DISCOURSES ON HUMAN LIFE.

Dr. Dewey has just published a new volume, made up of discourses and essays previously published, but containing also a few discourses now printed for the first time. The most valuable of the sermons contained in his first volume, are here reprinted. We hardly know how to speak of this collection. We have been too much indebted to Dr. Dewey's mind and writings, to speak of them, as an impartial critic, and, standing in this relation to him, it seems alike presumptuous for us to censure or to praise. We only wish that all young persons—those whose minds and characters are not immoveably fixed in religious matters—might subject themselves to the influence of these writings. We are sure that their religious natures must be awakened, and their souls prepared for the reception of the highest truths. This, if we mistake not, is the peculiar office of Dr. Dewey's writings, to stimulate our minds through the religious sensibilities, and thus rouse them to the perception of their wants. They have not the repose, the perfect peace, which we are to seek, as the loftiest aim of our Christian life, but they would break up our spiritual slumbers, draw us from our worldly dreams, quicken our religious sensibilities, rouse us to the earnest efforts and strugglings, through which alone, the purest spiritual peace may at length be attained. They show the wrestlings of a mighty soul, visited by the most solemn truths, and, through its devotedness to them, breaking away from influences, which might otherwise bind it down.

We rejoice that the public are favored with the two volumes which Dr. Dewey has recently published. While all may read them with advantage, they seem to us peculiarly adapted to the wants of the young, and those who have just entered upon the active stage of life. They are not so much the results as the processes of strong emotion and powerful thought.

CHRISTIAN CONSOLATIONS. Sermons designed to furnish comfort and strength to the afflicted.

We gladly welcome this book as a valuable addition to our religious literature. Though particularly intended as a volume for the afflicted, we would commend it also to all who would have their faith warmed and elevated by cheering and soothing views of life and Providence, and we feel confident that no one can rise from its pages without being quickened in the path of daily duty by its delightful influences.

They who need strength and comfort are not always, or most frequently, those who are mourning the removal of friends, but those whose continual struggles through the daily discipline of life, the contests with self and with circumstances, require often the aid of another's glowing piety and patient courage to help them onward.

The teachings of these Sermons are pre-eminently in the spirit of Jesus. May they be blest to those who shall read them as they have been heretofore to those who have listened to their spoken words.

THE ECLECTIC COMMENTARY on the Holy Bible. From the works of Henry and Scott, and above one hundred other writers. In 24 parts. 25 cents each.

A POPULAR TREATISE ON THE HUMAN TEETH AND DENTAL SURGERY; being a practical guide for the early management of the health and teeth of children, &c., &c. By E. G. Kelly, M. D. Second Edition.

We have precious little knowledge of Dentistry. But this book is a readable one, and furnishes valuable information, without the pain which usually accompanies attempts to gain knowledge experimentally on the subject.

THE DENTAL MIRROR. Published by H. G. Luther, Surgeon Dentist. Vol. 1. No 1.

YOUNG AMERICAN'S MAGAZINE OF SELF-IMPROVEMENT. Edited by George W. Light. Vol. 1. No. 1.

Made up partly of extracts judiciously selected from some of our best writers and partly of original papers, the tone of which, especially in the literary notices, promises well for the Periodical.

DOMBEY & SON. In pamphlet form. Philadelphia: Lea & Blanchard,—a worthy successor of Dickens's best works.

ANNUAL REPORT OF THE FIRST UNITARIAN CHURCH IN WASHINGTON, D. C.

A model of a report, and encouraging in what it says of the prospects of the Society.

THE SIN AND DANGER OF SELF-LOVE described in a Sermon preached at Plymouth in New England, 1621. By Robert Cushman. With a Memoir of the Author.

The Memoir of the author, though of the scantiest sort, is all that can be now known of him. The introductory letter by Judge Davis is in itself very pleasant, and doubly valuable now from its having been written (Dec. 21, 1846,) within a few weeks of his death. The Sermon and especially the Introduction are curious and well worth reading, as a Memorial of days long since gone by.

AN INQUIRY into the views, principles, services, and influences of the leading men in the origination of our Union and in the formation and early administration of our present government. By Thaddeus Allen. No. 2 and 3.

We regard this as a very valuable work—one admirably fitted to lay open the hidden springs of action during that important period of our history. It is almost entirely composed of the original letters, papers and other documents.

CHAMBERS' CYCLOPÆDIA OF ENGLISH LITERATURE. No. 2 and 3. A selection of the choicest productions of English authors, &c., &c.,

We know of no single work so well fitted as this to give a *taste* of each English writer from the beginning, and they, who are not within reach of the fountains themselves, will find something here to gratify their curiosity and stimulate them to a more thorough study of those Authors, samples of whose works they may find the most interesting.

THE CAMBRIDGE ALMANAC AND BUSINESS DIRECTORY FOR 1847.

THE ROXBURY ALMANAC AND BUSINESS DIRECTORY FOR 1847.

These two very convenient little books have been prepared by George Adams, Publisher of the Boston Directory. In the Almanac part, why might they not imitate the exactness of the American Almanac? On the 21st of January, for instance, the sun rises at 7 o'clock 34 minutes and sets at 5 o'clock. But these Almancs make it to rise at 17 minutes after seven and set at 17 minutes before five—a mistake of 24 minutes. In other respects we like these Almanacs very much.

EXTENSION OF SLAVERY.

We have breathed more freely ever since we have seen the decided stand taken by all the Representatives in Congress from the Free States (except five) against the annexation of any more slave-territory. We feel that the curse of God is upon the institution, and, whatever excuses may be made for allowing it where it is, nothing but utter moral insensibility or wickedness, on the part of men belonging to the Free States, can induce them to vote for its further extension. Public sentiment among us cannot be too stringent or uncompromising on the subject. The question now before Congress is entirely different from any, (except the annexation of Texas) which has been agitated for thirty years, and one fraught with momentous consequences to our country.

THE LONDON INQUIRER.

We are sorry to see that this excellent paper is not more profitable to its proprietors, than it is represented to be in an editorial at the close of the year. It is remarkable for its strength, candor, independence and intelligence. It takes a warmer part in politics than is usual with our religious papers; but as the Church in England is a part of the state, all religious denominations, out of the established Church, are almost obliged to engage in politics, since their rights and their existence even depend on the political action of the country. But here the Church is entirely separate from the government, and by the fundamental constitution of each state and of the United States, the government can in no way interfere with our religious privileges. Hence no one religious denomination is here peculiarly connected with any one political party, as is the case with our brethren in England.

From the Inquirer we copy the following items.

Speaking of the Peace Address sent out by the Unitarian ministers here, it says: "it is an able document, equally admirable in sentiment, spirit and expression, and cannot fail to afford heart-felt pleasure to all those to whom it is addressed."

The abolition of capital punishment and the sanitary condition of large towns are receiving great attention in England.

FATHER MATHEW IN LONGFORD. A magnificent reception was given to the Apostle of Temperance, in the county of Longford, on Saturday and Sunday last. Both sides of the river Shannon were lighted up with bon-fires for many miles to greet the reverend gentleman, and all along the road, from the smallest cabin to the largest house, the windows were illuminated. The delighted peasantry acknowledged aloud their gratitude towards him, and one and all declared that were it not for the salutary reign of temperance amongst the people of Ireland, and Father Mathew's unceasing exertions to deter them from a relapse, it would have been utterly impossible to preserve the peace of the country for one day during their present most awful state of suffering. After administering the pledge to considerable numbers on both days, Father Mathew returned in great haste to Cork, to resume his charitable care of the hundreds of poor whom he daily serves with excellent soup and bread at his house. His anxiety and exertions for their many wants absorb his whole time and thoughts. The present calamity and the absolute necessity for his presence in Cork, to soothe the poor, to whom he has ever been a father, has caused him to postpone for a short time a number of earnest solicitations from various parts of England, Scotland, and Wales, to administer the pledge in those places. [Cork Paper.

HOW TO GET ON IN THE WORLD. The late Mr. Tegg, the well-known publisher, on being asked to what he chiefly owed his success in life, replied,—"To three things: punctuality as to time, self-reliance, and integrity in word and deed. In addition, however, to these points," said he, "I have derived much advantage and comfort in life from being deaf, as well as blind, to all calumnies and attacks. I have never cared for what any one malignantly or, perhaps, foolishly said of me; neither have I been ready to resent real or imaginary affronts."

THE SLAVE TRADE. According to Mr. Wise, the American minister in Brazil, 64,000 slaves were imported from Africa last year, and 5,000 since the month of August, all in American vessels.

The trade in Circassian slaves has been dwindling away for some years. The importation to Turkey last year was not more than 1,000 women and children.

It has been calculated that the people would save five million quarters of wheat before next harvest, by eating brown bread.

THE REFORMER RONGE. Ronge, the Catholic reformer, is at present at Hamburgh, where he has preached twice to very crowded congregations. He is busy assisting in the formation of a German Catholic body, and report says that from seventy to eighty persons are already enrolled as members.

In London alone 250 to 300 persons are killed yearly by being driven over or thrown out of carriages; whilst in the whole of Europe fewer persons meet their death on railways.

M. LE VERRIER. The Count de Paris has written to M. Le Verrier the following letter:—"Monsieur,—I have received the map of the heavens which you have had the kindness to send me. I shall see in it with pleasure the planet which you have discovered. I thank you very much for what you have sent me. I hear you have a son about my age; be so good as to embrace him for me, and say that I congratulate him on having for a father so distinguished a *savant*."

MISS MARTINEAU. The celebrated Miss Harriet Martineau, whose arrival was last week mentioned, reached Malta on the 16th ult., by the Peninsular and Oriental Company's steamer Ariel. Miss Martineau during her short stay here, was visited by many persons of distinction, anxious to pay their homage at the shrine of talent. [Malta Paper.

DISCOVERY OF A NEW EVIL. A pious and most moral contemporary informs his readers that "monstrous and pervading evils have resulted from the park system." We shall next have him denouncing green fields and shady lanes, or perhaps falling foul of the upholsterer. [Liverpool Mercury.

There is a rumor that Lord Morpeth, on the part of Government, is negotiating for the purchase of the house where Shakspeare was born.

OBITUARIES.

REV. RICHARD T. AUSTIN.

Died in Lunenburg, Monday, Jan. 18th, Rev. Richard T. Austin, aged 37.

Our brother has ceased to occupy a place "between the living and the dead." He, who two Sabbaths since was addressing to a Unitarian congregation the suggestions of his own clear and devout mind, is now seeing, face to face, those realities which the bodily eye cannot see, nor the most gifted mind imagine.

Brother Austin's ministerial labors closed in the pulpit at Pepperell. It was evident from his increased debility, that the probability was slight that he would ever again officiate in that place. But none of his hearers imagined that the angel of death was standing so close beside him. He returned after services, to Lunenburg, being fearful that a storm or an increase of sickness might prevent his returning at all. On Monday he was, as usual, enfeebled by the labors of the preceding day; but on Tuesday he was able to visit his parishioners. On Wednesday, he experienced a return of his difficulty at the lungs; but on Thursday he was able to go out. On Friday he was attacked with greater severity than ever, and began to sink rapidly, until Monday morning at 10 o'clock he died.

Death was to him no unexpected or dreadful thing. On the contrary, it was a subject which, though he never obtruded it, he was always happy to discuss. He might well feel a peculiar interest in it, since for several years consumption had marked him for its own, and he could trace day by day the approach of the destroyer. But the prospect never seemed to embitter his existence for a moment. His views of Christianity enabled him to regard death as an incident of his life,—as an event of too little magnitude to shut out from his view the better life beyond the grave. Neither did he permit the failure of his health to interrupt, further than was unavoidable, his usefulness as a minister of the Gospel. When others would have excused themselves from further labor, on the plea of ill-health, he was zealous and unwearied. "It is my wish," he has repeatedly said to the writer of this notice, "to die in the active discharge of my clerical duties. My career, I know, must soon end; but so long as I *can* be, I wish to be of use in the world." And there can be no question of the sincerity and disinterestedness of his zeal, since, so far as worldly circumstances go, he had every inducement to retire to his own beautiful and tranquil home.

His last sermon was singularly appropriate. "Rejoice evermore," was his text; and it breathed the very spirit of the man. It was a characteristic of his religious faith, to be cheerful. He was cheerful under all circumstances of his life. His sermon closed with some beautiful thoughts upon the duty of rejoicing even in death. Little did his hearers know how appropriate his words were to his own situation. What he exhorted others to do, he did himself; and happy for his hearers, if like him they base their rejoicing upon a Christian view of death and a faithful preparation for it. His discourse has left upon many minds, impressions which I know will not soon be erased. He has gone; and may he who could speak to us so forcibly while living, still speak to us now that he is dead. P.

HON. JAMES P. WHITNEY.

Died, in Shirley, on the 14th inst. HON. JAMES P. WHITNEY, aged 44. He was a son of the late Thomas Whitney, Esq., and grandson of Rev. Phineas Whitney, the first, and for many years, the only minister of the native town of the deceased.

Mr. Whitney's life was eminently a useful one. His days were passed in the service of his fellow men, and the repeated trusts, both of a private and public nature, committed to his care, speak more than words can, for his integrity and the pure principles that were ever the moving springs of his conduct. Many, doubtless, who were his associates in the higher branch of our State Legislature, for the two past years, will remember his dignified, unassuming manners, and the zealous spirit, and manly independence, with which he discharged the duties of that responsible situation.

Mr. Whitney's death will be most severely felt by his immediate family; and the religious society of which he was, for many years, an active and efficient member, has suffered an irreparable loss. The hand that was ever open to do good—the voice that was ever heard to comfort and advise, are still—but there will linger long among them, pleasant memories of his true and virtuous life, and of his death most serene and beautiful, which set the seal upon the character of a Christian, and a noble, true hearted man.

We understand that Mr. Whitney, in his testamentary bequests, made liberal donations to his native town, and also to the religious society of which he was a member.

MISCELLANEOUS ITEMS.

SUMMARY. Saturday last, if we except wind and dust, was a beautiful day: and the streets of the city seemed crowded. Any number of attractive amusements solicited patronage. Plays, dances, panoramas, &c., &c., were offered to the curious in all directions. But witnessing this rage for pleasures and recreations even of kinds tolerably innocent, one is prompted to ask what is becoming of *home life* and *fire-side delights*. Winter evenings *at home*, in our cities are growing too rare, we fear: exceptions and not the rule.—The new Naumkeag cotton mill in Salem will cost about $533,000 and contain about 30,000 spindles and the whole will be finished in July. The cost of each spindle is a little more than $17. The mill will contain 650 looms—to manufacture cotton from No. 14 to No. 60.—*Rev. Samuel Nott*, of Franklin, Conn. completed his 93d year on the 23d inst. He has been settled over his present society without a colleague nearly 63 years: and during this period it is said, has been detained from Church only two Sabbaths. He never used spectacles until within the two last years. These facts are given in the N. E. Puritan.—The President's recommendation to appoint a Lieut. General to take chief command of the U. S. forces in Mexico has met with as little favor in the Senate as in the House, and will not be complied with. Senator Benton has allowed that the plan was his.—On Thursday night a fire broke out in a house or carpenter's shop on Haverhill street in this city. The conflagration was one of the most extensive which has occurred for many years. The night was very cold, the wind high and water scarce: so that the flames were not subdued for about four hours. The buildings destroyed, nearly one hundred in number, were mostly of wood. About seventy families were rendered houseless. Two firemen were badly injured. The "burnt district" covering acres is a desolate sight. Measures were promptly taken to relieve the sufferers: and this calamity will bring out another instance of the liberal charity of this community.—The city council have made liberal appropriations for *ventilating* school-rooms. A good movement; young ideas need pure air to "shoot" in.—Various rumors come from Washington in regard to plans to be brought forward to end the war. Some of them it is to be hoped will soon prove to be true.—On the ninth ballot James M. Mason was chosen Senator from Virginia to fill the vacancy occasioned by the death of Mr. Pennybacker. Gov. McDowell, it is said, would have been the successful candidate had he not voted in *favor of creating the office of Lieut. General*, as recommended by the President.—Descendants of the Chase family, i. e., of Thomas and Aquila Chase, to the number, it is said, of 600, assembled at Newbury on the 15th inst., to inquire into their prospects in regard to a large amount of property in England to which report represented them as entitled. Nothing very satisfactory was elicited during the meeting: and the Chases perchance have been "counting the chickens &c," for the editor of the Yarmouth Register says in relation to the much talked of Townley estate, the real estate goes to the English Treasury, and the personal to the heirs of Mary Townley, who is supposed to have married John Lawrence, and removed to this country. So it seems the Lawrences get most of the money, and the hope of the Chases is blown up.—Hon. Caleb Cushing has accepted the office of Colonel of the Massachusetts Regiment of Volunteers.—Governor Young, of N. Y., has pardoned the anti-rent convicts out of the States Prison.

28 DAYS LATER FROM EUROPE. The Hibernia arrived on Monday at 7 A. M., twenty days from Liverpool: and a rough passage. Among the passengers was the Earl of Elgin, Governor General of Canada.—The steamer brought, it is said, $3,000,000 in specie.—Cotton and grain have advanced.—There is great suffering in Great Britain and also on the continent, from scarcity of food.—A coldness appears to be growing up between England and France.—At Rome there has been a severe storm and inundation, which caused great destruction of life and property. The Pope was liberal in measures of relief.—The Emperor of Russia came near being drowned in the river at Kiow in Poland. He was on his way to Warsaw: and the platform to the ferry boat broke and his carriage containing himself and Count Orloff, fell into the stream. His majesty had to crawl out of the coach window and wade for it! It is said that *now* a bridge will be built.—The news from Kurdistan continues to be tragic. Sixty-seven Nestorian villages have been destroyed. One of the reports of is that Mar Johanah, second patriarch (the bishop who was in this country recently?) has been impaled alive.—Hon. A. H. Everett, Commissioner, arrived at Canton, 20th October.—We have given the principal items of news, all for which we have room. No striking events have occurred abroad: and yet elements and principles are evidently at work, which sooner or later must produce tremendous changes, and revolutionize the old world. Heaven grant that the revolution may be peaceful.

The Hon. Lewis Cass has been appointed by the President of the Senate a Regent of the Smithsonian Institution, in the place of the Hon. I. S. Pennybacker, deceased. [National Intelligencer.

AM. COLONIZATION SOCIETY. The annual meeting was held at Washington on the evening of the 19th inst.—the Hon. Elisha Whittlesey, of Ohio, in the chair. It appears from the annual report that the receipts of the year were less than in 1845, the difference being chiefly in legacies, which in 1845, were $17,395 44, and in 1846, $11,307 20. The speakers were the Hon. S. A. Douglass, of Illinois; Rev. Dr. Parker, of Philadelphia; Rev. Dr. Eddy, of Newark, N. J., and Rev. Mr. Pinney. We will be furnished with more particulars hereafter.

The French have been fighting the Arabs upwards of sixteen years. They have been victorious in every engagement, and yet, after all these long years of toil and blood and victory, they have secured nothing more than a mere military possession of Algiers, and even that they are unable to maintain, except by the actual presence of a regular army of one hundred thousand men and a yearly expense of $20,000,000.

From these facts, the reader may perhaps form some idea of the force, the time, and the money necessary for the conquest of Mexico by the United States. The territory of the Mexicans is many times as extensive as that of the Arabs. Its climate is far more pestilential, the approaches to its principal towns, leading through defiles and mountain passes, are infinitely more difficult and dangerous; and, in addition to all these things, the Mexican leaders are incomparably superior to those of the Arabs in knowledge, intelligence, and skill in the arts of war. [Louisville Journal.

THE MASSACHUSETTS LEGISLATIVE TEMPERANCE SOCIETY. This Society held its first meeting for the present year in the State House on the morning of the 20th inst., being called to order by Lieutenant Governor Reed. It was opened with prayer by Rev. Mr. Sanger. A Committee was then appointed to nominate officers for 1847, and they reported the following list, which was unanimously adopted, and the persons named therein declared to be elected:

President—George N. Briggs.
Vice Presidents—John Reed, Samuel C. Allen, Wm. B. Calhoun and Ebenezer Bradbury.
Recording Secretary—Thomas Gill.
Corresponding Secretary—Richard W. Bayley.
Executive Committee—Silas Shepard, Levi Taylor, Calvin Shepard, George S. Boutwell, Henry Plympton, Edgar K. Whitaker, Beajamin P. Richardson, John M. Durgin, Ralph Sanger and George Millard.

Governor Briggs now took the chair, and returned thanks for the renewed mark of confidence implied by his re-election to the office of President, and said he hoped to show himself worthy of it by displaying increased zeal in the temperance cause. He said it was more than twenty years since he had formed the resolution to abstain from the use of intoxicating drinks, and that, unless he became forgotten of heaven, and his reason departed from him he would keep it while life remains.

Addresses were also delivered by Messrs. Sanger, Whitaker, and Durgin, of the House, Messrs. Taylor and Eustis, of the Senate, Deacon Moses Grant, Mr. Calhoun, President of the Senate, Mr. Bradbury, Speaker of the House. After some closing remarks by the Governor, the meeting was adjourned. [Post.

MEETING OF THE OVERSEERS OF THE UNIVERSITY AT CAMBRIDGE. The Overseers of this University assembled in the Senate Chamber yesterday at 12 o'clock. Governor Briggs took the Chair. The reading of the proceedings of the last meeting was dispensed with.

President Everett presented the annual report of the President and the annual statement of the Treasurer, which have been printed in accordance with a standing vote of the board.

Mr. Sullivan read the annual report of the visiting committee, which was accepted. This report contains extracts from the reports of several of the instructers, showing that the various classes under them have made encouraging progress during the past year. Of 611 students of the University, 181 are from states not in New England, showing that the University is held in the same high estimation by the rest of the country as by New England.

Dr. Pierce announced that a vacancy in the board of Overseers has occurred by the death of Rev. Dr. Brazer of Salem, and requested gentlemen to nominate in writing candidates, one of whom will be chosen his successor at the next meeting.

The report of the visiting committee of the Library, Cabinets, &c., was read and accepted. This report includes the report of the committee who examined the portions of the Library in Divinity and Dane Halls, and the Report of Dr. Harris, the Librarian.

From these reports we learn that no books have been added to the Theological Library during the past year, and that many of the books of this Library need new binding.

Since the last meeting a catalogue has been published of that portion of the Library which contains the Law Books, which is an octavo volume of 354 pages; 168 new volumes have been added to this part of the library and 45 have been missed from it since the last meeting; 10 of the volumes reported at the last meeting as missing have been recovered. The philosophical apparatus is in good order and is kept with great care; but more room is desirable for it and a few hundred dollars may be well expended in this department, especially for the purpose of procuring apparatus to illustrate more fully the science of accoustics. Better and more enlarged accommodation is needed for the chemical apparatus, which is in its usual good order. The cabinets of minerals have also been inspected. They have been increased greatly, chiefly by the additions by Prof. Webster, of specimens collected by him in a tour through New York and New England. A skeleton of a Mastodon has also been procured for this department at the expense of $3000, raised by subscription in Boston and the neighboring towns. This department needs for the display of its collection nearly as much more room as it now has. To the Library in Gore Hall there have been added since July 15, 1845, 2018 volumes and 3477 pamphlets; of these 679 volumes and 3319 pamphlets were donations. The Library is particularly indebted to Isaac Mansfield, Rev. C. Francis, Prof. Jared Sparks, Nathaniel Silsbee, C. S. Pickman, Francis Bowen, Hon. Thomas Grenville, Dr. Charles E. Buckingham and Nathaniel Dearborn for Donations; 49 volumes have been lost since the last examination and 19 recovered of those then missing; 364 volumes have been bound and 250 are now in the binder's hands. There are now 50,955 volumes, in all, in the Library. Some necessary alterations in the arrangements of the books have been made.

The report of the Committee appointed to examine the Treasurer's accounts was read and accepted. The reports of the Committees appointed to examine the student's in Moral and Intellectual Philosophy, Greek Modern Languages, Rhetoric and Logic, Physics, History, and Political Economy, were read, accepted, and referred to the corporation. Reports were *not* received from only *two* of the Committees, viz: that appointed to examine in Mathematics and that appointed to inspect the Observatory; the report of the latter, President Everett remarked, was not received probably on account of the illness of its venerable chairman.

The election by the corporation of Messrs. Whitcomb, Johnson, Force Soule, and Emerson as proctors; of Mr. Hartwell as tutor in Latin and of Mr. Child as tutor in Mathematics; of Simon Greenleaf, LL. D., as Dane Professor of Law and of Hon. Wm. Kent as Royal Professor of Law; were communicated to the board for concurrence, by Mr. Everett, and were laid on the table until the next meeting.

A committee on the amendment of the Statutes of the Law School was appointed, consisting of the Lieutenant Governor, Hon. Mr. Bigelow and Hon. Mr. Phillips. A committee consisting of Hon. James Savage, Rev. Dr. Frothingham, and Rev. Dr. Sharp was appointed to nominate committees of examination for the next year; to report at the next meeting.

Adjourned at 20 minutes past 1, until the first Thursday in February, at 12 o'clock, M.

To CORRESPONDENTS. Some beautiful lines, "To the Departed", will appear next week.

Notice of Mr. Pomeroy's "Lights and Shadows of Ministerial Life", and several other articles are necessarily deferred.

ERRATUM. In the article entitled "Devoted Ministry," on the inside of last week's Register, the reader will please to make the following corrections. In the middle of the 5th paragraph, 5th column, for "current of *distinction*," read current of *destruction*.

*** We understand that the ordination of Mr. Octavius B. Frothingham as Pastor over the North Church Salem, will take place on Wednesday 10th of March next.

OFFICE
OF THE MINISTRY AT LARGE,
NO. 2 SCHOOL STREET,
OVER MESSRS. TICKNOR & CO'S BOOKSTORE.
Open from 9 to 10, A. M., and 12 to 2 P. M., and again at 4.
Order Box in the door.
j16 tf

☞ WARREN STREET CHAPEL. The Eleventh Anniversary of the opening of this Institution will be celebrated with appropriate servies on Sunday evening, Jan 31, at 7 o'clock.
Sermon by Rev Chandler Robbins. Collection in aid of the Chapel. j30

☞ SPECIAL NOTICE. *Ladies' American Home Education Society and Temperance Union.* The Anniversary of this Society will be celebrated on Sunday Evening, January 31, at Tremont Temple, commencing at 7 o'clock. Rev. R. Cushman, Rev. C. Adams, and Dr. Walter Channing, will address the meeting. His Hon. Lieut. Gov. Reed, Rev. Dr. Vinton, and Rev. E. N. Kirk, will probably be present, and take a part in the exercises of the evening. Singing, by the children connected with the Institute. A collection will be taken, to aid the funds of the Society. Seats will be reserved in the center of the house, for members of the Legislature, and other gentlemen. The public are cordially invited to attend.
j30 Per Order, E. P. MESSINGER, Rec. Sec.

☞ The Second Lecture of Dr. Gannett's course, on the Character and Contents of the Scriptures, (which were suspended for some weeks) will be delivered Tomorrow evening, in his church at 7 o'clock. j30

☞ The Professors in the Divinity School, at Cambridge, would express their very grateful acknowledgments to the Ladies of the "Channing Circle," in the Rev. Dr. Gannett's Society, for their liberal contribution of one hundred dollars, in aid of the funds for the assistance of indigent students in the school. j30

☞ REV CHARLES SPEAR will preach in the Unitarian Church in Groton on the Treatment of the Criminal, next Sabbath. j30

☞ The CAMBRIDGE MINISTERIAL ASSOCIATION will meet on the FIRST Tuesday in February, (instead of the second,) at the house of Rev Dr. Francis in Cambridge.
j30 WM. NEWELL, Scribe.

☞ The Religious Society lately formed in this city under the direction of Rev Wm H. Channing, will meet hereafter at Washingtonian Hall, in Bromfield st, (a few doors from Washington st.) every Sunday *afternoon*, at the usual hour of public services. j16

MARRIAGES.

In this city, 13th inst. by Rev Mr Smith, Mr Eden D. Jordan, to Miss Julia M., daughter of James Clark.

In South Boston, 21st inst, by Rev J. H. Clinch, (Rector of St Matthew's Church,) Mr Richard H. Heaton, of Baltimore, to Miss Eliza W., daughter of Hon. Samuel H. Jenks, of this city.

In West Roxbury, 10th inst. Mr. Joshua Seaver, Esq., postmaster of Roxbury, to Miss Emeline, daughter of Mr George Morse, of W. R.

In Cohasset, on Wednesday evening, by Rev Mr Osgood, Mr Richard Warren Weston, of New York, to Sarah Maria, only daughter of Mr Charles Grant.

In Quincy, 31st ult. by Rev Mr Lunt, Mr John Waldron, of Dorchester, to Mrs Harriet Eliza Marsh, of Q.

DEATHS.

In this city, Jan 25, Major Oliver Johonnot, aged 87.

In East Cambridge, Jan. 24th, very suddenly, William Bentley, son of Mr. John Bentley, 19.

In Cambridge, 6th inst, William Pomroy, Esq, 70.

In Plymouth, Jan 19, Mrs Harriet Mitchell, wife of Hon Nathaniel Morton Davis, 50.

In Deerfield, 27th ult, Mrs Miranda, widow of the late Solomon Williams, Esq 82.

In Washington, Jan 23, Dr Frederick May, in his 74th year, a graduate of Harvard University in the class of 1792.

In Norfolk, Jan 21, Rev George W. Latham, Chaplain U S Navy, 40.

B. F. JAMES,
Attorney and Counsellor at Law,
TREMONT, TAZEWELL COUNTY,
ILLINOIS.

WILL attend to all legal business entrusted to him in the counties of Tazewell, Peoria, Woodford, Marshall, McLean, Dewitt, Mason, Logan and Menard. Particular attention paid to the collection of Notes and Accounts, the payment of Taxes, and purchase and sale of Lands.

—REFERENCES—
NATHAN CASWELL, W. H. LEONARD, S. C. DORTIC, R. LANCKENAU, } New York.
WURTZ, MUSGRAVE & WURTZ, Philadelphia.
Hon. J. M. WILLIAMS, Boston, Mass.
Hon. A. LINCOLN, Springfield, Illinois.
WELLS COLTON, Esq., St. Louis.
N. MONTROSS, New Orleans, La.
N. WRIGHT, Tremont, Illinois. j30

ORTHOPEDY. The subscribers will give gratuitous advice to the deformed poor and perform such surgical operations as may be necessary, on TUESDAYS and FRIDAYS, between the hours of 12 and 1, at the BOSTON ORTHOPEDIC INSTITUTION, 49 Chambers street.
They hope to be able to furnish such mechanical appliances as are indispensible in the treatment of deformities of the human frame, according as the nature of their cases and pecuniary circumstances may render necessary.
They may be consulted at their respective offices, 6, Belknap and 49 Chambers streets, every day, Sunday excepted, from 1 to 2 o'clock, P. M.
J. B. BROWN, M. D.
BUCKMINSTER BROWN. M. D.
j30

THE SILENT PASTOR. Will shortly be published, "The Silent Pastor," or consolation for the sick, by Rev. Thomas Sadler, 1 vol. 18mo. JAMES MUNROE & CO., 134 Washington, opposite School Street. j30

IMMENSE STOCK
—OF—
GENTLEMEN'S
WEARING APPAREL
—AT—
SIMMONS & CO.'S
ONE PRICE
CLOTHING DEPOT!
MADE FROM RECENT IMPORTATIONS,
AND THE BEST STYLE OF AMERICAN MANUFACTURES, CONSISTING OF OVER
50,000 GARMENTS,
A PART OF WHICH ARE

500 Surtouts....$8 to 20	600 Dress Coats...$5 to 18
600 Over Sacks,...3 to 18	400 Frock do.....5 to 18
200 Siberian and Codington Sacks.....6 to 15	5000 pairs Pants....1,50 to 6
300 Blanket Sacks ann Surtouts.....5 to 10	4000 Vests.....50c to $5
400 Pilot do do...2,75 to 16	2000 Shirts.....50 to 2 50
2000 Tweed Frocks and Sacks.....3 to 8	2000 prs Drawers..37 to 1 50
500 Felting Sacks and Surtouts.....5 to 8	2000 Under Shirts.37 to 1 50
200 Satt. Sacks and Frocks 3 to 6	200 fine Cloth Cloaks..... 7 to 20
	5000 pairs Overalls—per doz 4,50 to 5,25

BOYS' JACKETS, PANTS, VESTS, SACKS AND SURTOUTS,
In large quantities, and of every kind—with an endless variety of
RICH FURNISHING GOODS
—AND—
CHEAP WEARING APPAREL!
ALL OF WHICH WILL BE SOLD BY THE PACKAGE OR AT RETAIL
AT UNUSUALLY LOW PRICES!
As we must clear out our Winter Stock to make room for Spring manufactures, when we intend to have *a better and larger assortment* of
READY MADE CLOTHING!
And at LOWER PRICES than can be found at any establishment in this city.
CLOTHS, CASSIMERES AND VESTINGS,
BY THE PACKAGE OR AT RETAIL.
GARMENTS MADE TO ORDER, in the most fashionable manner—work, style and fit not surpassed.
DEALERS IN CLOTHING will find it for their interest to examine this stock, before making their selections, as we *will* give them BARGAINS.
John Simmons & Company,
☞UP-☜
OVER QUINCY MARKET,
j30 *BOSTON.* tf

NOYES'S TRANSLATIONS. 1. A new Translation of the Book of Psalms, with an Introduction and Notes, chiefly Explanatory, by George R. Noyes, D. D., Second Edition, 12mo.
2. A new Translation of the Book of Job, with an Introduction and Notes, chiefly Explanatory, Second Edition, 12mo.
3. A new Translation of the Hebrew Prophets, arranged in Chronological order, with Notes, &c., in Three Volumes, Second Edition, 12mo.
4. A new Translation of the Proverbs, Ecclesiastics, and the Canticles, with Introductions and Notes, chiefly Explanatory, 1 vol. 12mo.
Published and for sale, by JAMES MUNROE & CO., 134 Washington, opposite School St. j30

JACOBS'
Linen and House Furnishing Establishment.
BENJAMIN & E. JACOBS, No. 35 Tremont Row, a few doors North of Tremont House, keeps constantly on hand, an extensive variety of every description of Linen Goods and Housekeeping Articles of their own importation, which are all warranted of the very best fabrics, particularly the Linen Goods, being perfectly free from all admixture of Cotton. The stock consists in part of the following goods, viz:—A large assortment of Linen Shirtings and pillow-case Linens, put up expressly for the trade and family use; do Linen Sheeting, all widths from 9-8 to 12-4 wide; Damask Table Linen, from the low priced to the very best quality imported; single and double Damask Table Cloths of every style and finish, with Doylies and Napkins to match; Imperial and other Quilts; Blankets of the common and very best quality; French, Irish, Scotch and Russia Toweling; Crashes; Russia Diapers and Sheetings; long Lawns; ladies' and gentlemen's Linen Cambric and Lawn Hdkfs, an extensive variety of this article; French Centre and Piano Cloths; Tapestry; do Cotton and Worsted and Plaid cloths by the yard; American Cotton Shirtings and Sheetings, of all the variety of widths and qualities.
N. B. Housekeepers and others in want of good Goods, at fair prices are respectfully invited to examine the assortment. Grateful for past favors, they hope by unremitting attention to business, to give entire satisfaction to all patrons of the old, as well as the new concern. n7

MEMORIA TECHNICA, or, the art of Abbreviating those studies which give the greatest labor to the Memory; including Numbers, Historical Dates, Geography, Astronomy, Gravities, &c.; also Rules for Memorizing Technicalities, Nomenclatures, Proper Names, Prose, Poetry, and Topics in general. Embracing all the available Rules found in Mnemonics or Mnemotechny, of Ancient and Modern Times. To which is added a Perpetual Almanac for two thousand years of past time and time to come Adapted to the use of Schools. By Lorenzo D. Johnson. Second edition, revised and improved. Price, fifty cents.
Public School Teachers who wish to attend the lecture, advertised below, will receive a copy of the work gratis, by calling on the publishers, GOULD, KENDALL & LINCOLN, 59 Washington street.
PUBLIC LECTURE.
Mr L. D. Johnson will give a lecture in the Marlboro' Chapel, Hall No. 1, on Tuesday evening, January 12th, at half-past 7 o'clock, when he will make an exposition of the advantages of this system to the public generally, and its adaptation to Common School instruction.
A young lad will be present, who will answer any one of six thousand questions from the "Memoria Technica," when propounded at random by the audience.—Mr. J. pledges himself that he will, in the course of the evening, give such instruction as will convince his hearers of their own ability to commit to memory, and to retain, what they, perhaps, may heretofore have deemed impracticable.
TERMS OF ADMISSION.
As the several exercises of the occasion will be directed to the illustration of the principles and uses of the system, each person in attendance will use a copy of the Memoria Technica, which will be the only necessary ticket of admission to the lecure.
j9 L. D. JOHNSON.

NEW BOOKS. Memoirs of Robert Swain, 16mo, 62c.

Emerson's Poems, 16mo,	87
Noyes's Translation of Psalms, new ed, 12mo,	1 12½
Homage of the Arts and other Poems, translated by Rev Charles T. Brooks, 1 vol 16mo,	62½
A. H. Everett's Critical and Miscellaneous Essays, 2d series, 12mo,	1 25
Poems by William E. Channing, 2d series, 16mo,	62½
American Almanac for 1847, vol 18, 12mo,	1 00
Letters to Relatives and Friends, new ed, 12mo,	50
Zenobia, 7th ed, 8vo, on large paper,	2 00
Fitch on Consumption, 12mo,	50
Thomson

POETRY.

[For the Register.]

THE NEW YEAR.

'Twas just at midnight's mournful hour,
The winds were whistling wild,
The stars shed down a silver shower,
Of sparkling gems, a worthy dower
To their snow mantled child.

The listening silence signified
Some great event at hand,—
And mountain high and meadow wide,
And every ice-bound streamlet's tide,
Waited some high command.

And then I heard a thundering sound,
Which nearer, nearer came—
And soon Old Year came riding round,
With chariot wheels which shook the ground,
And steeds with bristling mane.

And on Wachusett's ancient height,
(Fit throne for any king,)
He laid aside his jewels bright,
And through the air on that midnight,
His parting words did wing.

"Ye welcomed me with many a cheer,—
Brightly my course began;—
Blessings I scattered far and near,
Smiles unto all, to some a tear,
But blessings all to man."

"And now I take my leave for aye,
No friend to say farewell;—
Forgotten and alone I lie,—
And as I bid you all good-bye,
I hear the New Year's bell."

And then I heard a merry shout,
Through Heaven's wide arches ring,
And joyously the bells rung out
Their merry peals, and all about,
Welcomed the New Year in.

Aurora in the northern sky
Kindled her flashing fire,—
And streaming through the vault on high,
Illumined with a rosy dye,
Hill, valley, wood and spire.

And every little sparkling star
Twinkled a diamond down;
And as the New Year's brilliant car
Came swiftly rolling from afar,
Glittered his radiant crown.

With smiles which filled the sky with light,
He promised joy to all,
That every day should be more bright,
Each eye should sparkle with delight,
And sorrow none befal.

And thus Hope gilds the coming year,
With every dazzling hue—
Brings every wished for object near,
Dispels each doubt and dries each tear,
And veils the past from view.

Worcester. c.

THE OLD BURIAL GROUND AT PETERBORO,' N. H.

Methinks I see it still. With careless feet
O'er the steep hill-side, and the rugged rocks,
I wound my way and sought that lonely spot.
It stands forsaken with its ivied walls,
And steps o'ergrown with moss, and scarce a tree
Casts its broad shade thereon, at noon of day.
But there the scorching, noon-tide sun, pours down
His fervid rays, and tangled vine and briar
Link their long arms across the sunken graves,
And round the bending stones. Tall Autumn weeds
Grow in profuse luxuriance o'er the soil
That teems with mortal dust. The crevices
In those dark stones with sculptured scythe and glass,
Are all o'ergrown with moss, and chiselled names
Of many a household, now forgotten all
Are worn and dim with time. In that lone spot
No bending willow, or sweet mournful flower,
Reminds us that the dead have left behind,
Those who will fondly love their memories!
There rest the village fathers; and the spot
Crowded with ancient graves, receives no more
The dead to its embrace. A fairer spot
Receives the weary now who pass away
And all unhonored, ay, almost forgot
Is the Old Burial Ground, where many sleep.
There summer suns in lurid fervor shine,
And winter storms heap high the pathless snow,
While the bleak wind with mournful cadence sighs
And hurries by the spot. The narrow mounds
Are sinking fast to level earth, and save
A few surviving hearts, no one can tell
Who fills the *nameless* graves, there scattered round!
On that high hill I lingered long, and gazed
Down on the living, busy throng, that fill
That bright and peaceful village. From the west,
The setting sun cast rays of crimson light
Through the dark boughs of many a forest tree,
That o'er the blue Contoocook cast its shade;
And sounds of mingling voices floated up
On the still summer air, and dark and high
Monadnock reared his brown and rugged front
Dim 'mid the mists of evening, and the light
From out the fading west still lingered on,
And played about the summit. Dreamy thoughts
Stole o'er me, and I seemed to see the shades
Of those departed ones still hovering near,
And watching o'er their children: and I thought
How soon *they* too, will all have passed away!
How soon it matters not, if from the cloud
That veils the future, golden light shall stream
As the rich radiance of the setting sun
Streamed o'er the dusky mountain. And the dead
Called from their lone, still resting-place, shall meet
All to whom once they clung in friendship's strength.
And mourners meet their lost and loved in heaven,
Where none shall part again! n.

Brookline, Mass., 1846. [Olive Branch.

MISCELLANEOUS.

[From the Baltimore Visiter.]

TRIAL FOR WIFE STEALING.

The Loudoun County, (Va.) "Chronicle," contains a report of a trial before the court of hat county, during its recent term, whose features are at once so novel and indicative, that we are induced to transfer the details to the Visiter.

Talbott, a slave liberated by the will of the late John Nixon, of Loudoun county, was charged with aiding the escape of his wife, Maria who is the property Mrs Jane Russell, a resident of Leesburg. It seems that the prisoner, after his liberation, being by the law of Virginia compelled to leave the State, desired to purchase his wife of her mistress, but could not pay the amount demanded. He then went to Ohio, and after some months returned, and made another effort to purchase. Failing in this attempt also, he again left the State, and his wife disappeared about the same time. The prisoner and his wife were taken in Washington city, and confined in jail, whence the woman was taken by order of her mistress, and brought home, and the prisoner was claimed by the Governor of Virginia, and taken to Leesburg for trial.

The Commonwealth's attorney being absent, the prosecution was conducted by his son, Matthew Harrison, Esq., and the defence by John Janney, Robert P. Swann, and James S. Carper, Esqrs.

The "*information*" being read, the prisoner pleaded "not guilty," and the prosecuting attorney opened the case. He stated that the prisoner was charged with felony, in abducting and carrying away out of the State, Maria, the slave of Mrs. Jane Russell, of this county, and he read the laws applicable to such cases. He contended that it was right and just that these cases should be brought under notice of the law; otherwise there would be no security for slave property. Every individual owning slaves was interested in the punishment of such offences, and justice was demanded by the Commonwealth.

R. P. Swann, Esq., then addressed the Court, in substance as follows:

I need not inform your worships of the extreme irritability of the public feeling under an apprehension of improper meddling with this species of property, either at home or abroad; nor of the morbid sensibility existing at such times. Neither do I propose to counsel you, but merely to remind you that it is necessary you should divest yourself of such feelings, if any should exist, in a case like this, involving as it does, the administration of laws that are in themselves abhorrent to the best feelings of our nature. This man has been united in holy wedlock to a woman for whom he has evinced the strongest feelings of attachment. Although his skin wears a different hue from ours, we cannot doubt that the feelings of his heart are the same. Their vows have been registered in the chancery of heaven, and shall we attempt to set the laws of man above the Divine law, by separating those whom God hath joined? "The Ethiopian may not change his skin, nor the leopard his spots," but if it were possible for the prisoner at the bar to step forth in the complexion and lineaments of the Anglo-Saxon race, there is not a man on that bench, nor in this assembly, who would not applaud the deed for which he now stands arraigned as a felon! In stating these views, I would not be understood to desire the Court to depart from the duty which devolves upon them as judges in this case; but as the prosecuting attorney has made a claim at your hands for justice towards the Commonwealth, we also have a claim for justice not toward a soulless body like the Commonwealth, but toward that poor creature, who has a heart beating within his body, and a soul that is capable of the tenderest emotions!

This is a grave and important case,—a case which interests the whole human family. It must be within the recollection of some now present, that the State of South Carolina was arraigned at the bar of public opinion for condemning a free man to be hung for attempting to carry off a slave woman, to whom he was betrothed. The conduct of the judge, in that case, and the character of the law, was denounced by Lord Brougham, in the British Parliament, and the proud Star of South Carolina had to employ in her defence the talents of her ablest sons.

A motion was here made by the prosecuting attorney to have the trial postponed to the next court, in order to secure the attendance of certain witnesses from Washington city. He stated that these witnesses could not be compelled to attend, as they were beyond the limits of the State, and the compensation allowed in such cases being insufficient, it would be necessary to raise funds for the purpose, and he supposed there were persons in the community who would be willing to contribute. He said it behooved every one interested in this species of property to see that the laws are enforced; otherwise there would be no security against the continual abduction of slaves.

This motion was resisted by Mr. Janney, of counsel for the prisoner. He thought the grounds on which the motion was based were not sufficient to sustain it. Here is a man, says he, whose trial has already been delayed since last court, on the same plea. We were then promised that efforts would be made to have all the evidence ready at this term; and now what do we hear! A proposition for further delay, in order that a pony-purse may be raised to procure the attendance of witnesses. Yes, in order to take the purse and say to those witnesses, here is gold to pay for your services! Would the Court receive the evidence of witnesses who could be suborned to appear against the prisoner by such means? Would it be consistent with the law, which expressly forbids any interference of this kind?

This motion being rejected by the Court, the trial proceeded, and the witnesses were called. It was here discovered that two other witnesses were absent, and the Commonwealth's attorney moved for a postponement on that ground. Mr. Janney objected that it was too late. The Commonwealth's attorney said that if Mr. Janney would affirm that that was his real and bona fide opinion of the law, he would say no more on that point. Mr. Janney said that it was his opinion. The Court over-ruled the motion.

The first witness sworn was Maria, the prisoner's wife. She was sworn in chief.

Question by Mr. Janney. Maria, have you been married to Talbott, the prisoner at the bar?

Yes, Sir.

How long?

About three years, Sir.

Where were you married?

At my mistress's house.

Did she consent to your marriage?

Yes, Sir.

Were you married by a minister of the Gospel?

Yes, Sir; by the Rev. Mr.——.

The attorney for the Commonwealth then asked Maria where she had got that paper? (presenting a paper purporting to be a certificate of her freedom.) She answered,

I got it from a gentleman.

This was immediately objected to by the prisoner's counsel, and J. S. Carper, Esq. addressed the Court in an able argument in opposition to her testimony being received. He stated that it was a point well settled in law, that the testimony of husband and wife cannot be taken either for or against each other, because the law regards them as so identified in feeling and interest, that their evidence cannot be relied upon. In this case, he thought, the objections to receiving her testimony were unusually strong. She not only stands related to the prisoner at the bar as his wife, but she is a slave under the power and control of her mistress. Suppose that mistress should say to her, If you do not give evidence to convict your husband, I will sell you to the traders, and you will be carried to the Southern States. I do not say the mistress would use such a threat, but we know it is in her power, and we know too how great is the dread these people have of being sold to the Southern traders. Taking these considerations into view, I trust the Court will not allow her evidence to be taken.

The prosecuting attorney objected to these views, and insisted that Maria was a good and competent witness against the prisoner. He thought the objection was too late, after the witness was sworn in chief. He read the law which declares that negroes and mulattoes, whether bound or free, although not competent witnesses against a white person, may give evidence against a person of their own color. He said that it was a matter of every day's practice, to admit the evidence of negro women slaves against those they termed their husbands.

Mr. Janney denied that it was, and said that in the whole course of his practice he had never known an instance.

Mr. Hanson then pointed to a case just a year ago, in which Mr. Janney was counsel for the prisoner, and the regular attorney for the Commonwealth was present.

Mr. Janney said that the point was not raised in that case.

Mr. Hanson said the witness could not be considered the lawful wife of the prisoner, because she was a slave, and the law regards slaves not as persons, but as property. It would, he said, be manifestly absurd to recognize a relation of this kind, which interferes with the legal rights of the master, and sets at naught all the provisions which are made for the security of his property. He took the position that there is no lawful marriage for slaves, and that they can make no contract that their owners may not annul, and referred to a case in S. Cowen, 396.

His argument on this last point was ably answered by Mr. Janney, who took the ground that Maria was the lawful wife of the prisoner, married with the consent of her mistress, at her mistress's house, and with the implied consent of the prisoner's master—united in the bands of matrimony by a minister of the Gospel, and he would repeat what had been said by his colleague in the opening of this case, that their marriage was registered in the chancery of heaven. The opinion expressed by our opponent, that slaves cannot be married according to law, would tend to the general corruption of morals and the most enormous abuse. Can it be possible that the whole colored population of Virginia are living in a state of concubinage? No: it is the intention of the law to promote public morals, and not to degrade them. It is intended to throw a shield around innocence, and to punish only the perpetrators of crime. Maria is the lawful wife of the prisoner, and it is a point well established that in a case like this the testimony of a wife cannot be taken either for or against her husband. The reason is obvious,—it would present so great an inducement to perjury that no court would be justifiable in subjecting a human being to so strong a temptation.

The Court decided to reject the witness, and she left the stand evidently much delighted.

The next witness called to the stand was Eden Fouche.

Question by counsel for the Commonwealth. Mr. Fouche, can you inform the Court whether the prisoner was taken in Washington city, in company with Maria, who claims to be his wife?

I can only say that I saw them both in jail. I did not see them apprehended.

Have you any knowledge of this document, purporting to be the free papers of Maria?

Yes, it was given to me in Washington, by the jailor.

Did Maria acknowledge or admit that she received it from the prisoner?

This question was objected to by the counsel for the prisoner, on the ground that it would be only "hear-say" evidence.

The prosecuting attorney contended that, as the testimony of Maria had been rejected on account of her being identified in interest and feeling with her husband, it would certainly be proper to take her admissions before the trial, made in the presence of a white witness. He said it was important to show that these forged free-papers had been furnished by the prisoner, and brought with him from Ohio. The number of the paper was the same as that of his own freedom papers, and the Clerk's name being spelled wrong was strong presumptive evidence that they had not been copied in the county of Loudoun, where everybody knows how to spell "Eskridge."

He was answered briefly by Mr. Janney, who showed that the evidence of Maria, when on oath before the Court, had been rejected, and therefore it would be highly improper to take the "hear-say" evidence of another as to what she said when not under oath.

The Court determined that such evidence could not be admitted, and the witness was released.

The next witness called was a jet-black negro, who appeared in some trepidation at the prospect before him.

Question by the prosecuting attorney. Will you tell us what you know about this case?

Yes, massa. As George Jones and me was gwyen long de road one mornen—it was bery airly, jist daylight—we was gwyen out to chop wood—George say, do you know Talbott and Maria gone way? I say, Yes.

Counsel for the prisoner. Stop, we don't want to hear anything about your talk with George Jones! What did you see?

I see a man dat mornen; and I say to George—

We have nothing to do with what you said to George. Tell us what you saw.

Well, massa, if you don't let me tell what George say, I can't tell nothen. I see a man comen into de road as we was gwyen long the road. I speak to him, and he no speak to me.

Who was the man? Was he Talbott?

I say to George I think it was Talbott, but when he no speak to me, I don't know whether he was Talbott or not. Bein airly in the mornen, not fairly light, I could not tell whether it was a black man or a yellow man. Dat's all I know about it.

The witness was discharged, and Mr. ——, was called up.

Question. What do you know of this case?

I know nothing about it.

Did you not see the prisoner in Leesburg, the morning that Maria was missing?

I saw some person in the dark of the morning, that I thought was he, but I am not certain who it was.

[The owner was here introduced to negative consent.]

No other witness being offered on the part of the prosecution, the counsel for the prisoner stated that, as there was no evidence against him, they deemed it unnecessary to bring forward any witnesses in his favor, and they submitted the case to the Court, without further argument.

The Court, after a short consultation, *discharged the prisoner*, which appeared to give general satisfaction.

FORBEARING THREATENING.

BY PROF. J. ALDEN, D. D.

"George, who broke this rake?" said Mr. Colman to his son, as he took up a rake, one of the bows of which was broken. George looked down and made no reply. He had been playing with the rake rather carelessly, and had accidentally broken it. "If you get it again," said his father, taking the rake with him to the barn, "I shall punish you severely, you may depend upon it." It will be observed that he did not oblige George to answer his question, nor did he inquire whether any blame had been incurred in breaking the rake. He contented himself with uttering the above recorded threat, in rather a harsh tone, and went to his work.

George felt a little uncomfortable for a moment; not because he cared anything about having broken the rake, or because he had any fear of punishment, but simply because his companion, William Hayford, had heard his father scold him. "I shouldn't care anything about father's scolding," he said to himself, "if he wouldn't scold before anybody."

He soon threw off the temporary depression that he felt, and engaged in play with William, with as much spirit as if nothing had happened.

In the course of the afternoon, they discovered two very large apples on a tree that stood near the barn. The apples were out of their reach, and were on a limb which they could not shake sufficiently to bring the apples off. They then looked around for a pole to get them off with, but could not find any which they could manage. "Oh dear," said George, "what have we been making all this fuss for? Why didn't we think of the rake? we can reach them with the rake." And away he went to the barn to get the rake.

"I thought of it," said William, "but you know what your father said he would do, if you took it again."

"That's nothing," said George.

"You must know best; but I should think a severe punishment something. Your father is within sight."

"I know it, but do you suppose he would whip me, for just taking the rake and punching off an apple with it?"

"He said he would."

"I know he did; but he says a great many things which he never does."

"My father always does what he says. If he says 'I'll whip,' whip it is, and no mistake about it."

"I shouldn't like to have such a father."

"Does your father never whip you?"

"Yes, once in a great while, when something has made him very cross he will catch hold of a fellow and give it to him before he knows it; but that is only once in a great while. He says he will whip for almost everything, but he never does."

By this time he had got the rake, and was trying to reach the apples, but the rake handle was not quite long enough. Just at that moment Mr. Colman came along. William expected to see him look angry, and to see George manifest some signs of fear, but he was disappointed in both expectations.

"What are you doing!" said Mr. Colman, as he saw George trying to reach up higher into the tree-top.

"I am trying to reach those apples," said George.

"You must make haste and grow taller," said his father, taking the rake out of his hand and bringing down the apples. "They are very fine ones," continued he, "they are the first the graft has borne."

"Don't you want one of them?" said George.

"I will take a piece of one," said he, opening his knife, and dividing one. He then passed on and never said a word about the rake, or about whipping George for getting it.

William was astonished. If his father had said he would punish him if he repeated any act, he would as soon expect the sun to fail to rise, as his father to fail to keep his word. But George (thought he) has no idea that his father will keep his word; he would be greatly surprised if he should; I don't know about such fathers. It is no wonder the teacher says George is not a very good boy to obey rules. It is no wonder he stops on the way home from school, though his father tells him to come straight home.

Soon after this, the boys thought they would go to the saw-mill, and take a sail on the pond. George's sister seeing him make preparations to go somewhere asked him where he was going.

"I am going to the saw-mill."

"Father said you shouldn't go there again, when you came home so wet last time."

"No he didn't."

"Why, George, he did, I'm sure."

"I'm sure he didn't. He only said he would whip me if I went there again, and I'll risk his doing that. Come on, William."

"Are you not disobeying your father by going?" said William, who had some doubts about the propriety of going himself, lest he should countenance disobedience.

"Why no: he didn't say I shouldn't go."

"But he *meant* that you shouldn't."

"I can't help what he meant; I know what he said."

"There he is, ask him if you may go, and then you will be sure that all is right."

He accordingly did so, and permission was readily granted. They had a very pleasant time at the mill. They found a raft ready made, on which they sailed till the sun began to get near the trees, when William said he must go home.

"Who said so?"

"Nobody."

"Did your father say he would whip you, if you didn't get home before sunset?"

"No."

"Well, then, what is the use of going?"

"Because my father always expects me to come home by sunset."

"Do you suppose your father would whip you if you shouldn't get home then, when he didn't tell you you must come, and didn't tell you he would whip you if you didn't come?"

"No, I don't suppose he would."

"Then I can't see why you need to go."

"Because when I know what my father wishes me to do, I ought to do it; I should disobey him if I didn't."

"You have droll notions about obedience, I must say."

It is certain that his notions of obedience were different from George's. To what was this fact owing? George's mind was quite as good as his, and his natural disposition quite as docile. It was owing to the unfortunate habits of his father. What those habits were we have seen above.

A few evenings after the events above narrated took place, Mr. Colman, and William's father, and one or two other neighbors were spending the evening together, and their conversation very naturally turned on their children.

"You have a very obedient boy, Mr. Hayford," said one.

Yes, he seldom disobeys me. I have not much fault to find with him in that respect," said Mr. Hayford.

"My boy has a very good disposition," said Mr. Colman, "but somehow or other he forgets to mind me pretty often. I have to threaten pretty hard sometimes, to keep him in order."

Now Mr. Colman's neighbors knew that this habit of hard threatening, and not executing the threat, was the reason why his son was *not* kept in order. They all thought it very strange that he should know so little of the real state of the case. Was it strange? or rather was the fact a singular one? [Mother's Mag.

WAS IT PROVIDENCE?

Take, for example, a young girl, bred delicately in town, shut up in a nursery in her childhood—in a boarding school through her youth, never accustomed either to air or exercise, two things that the law of God makes essential to health. She marries; her strength is inadequate to the demands upon it. Her beauty fades early. She languishes through the hard offices of giving birth to children, suckling and watching over them, and dies early. "What a strange Providence, that a mother should be taken, in the midst of life, from her children." Was it Providence? No! Providence had assigned her three score years and ten; a term long enough to rear her children, and to see her children's children; but she did not obey the laws on which life depends, and of course she lost it.

A father, too, is cut off in the midst of his days. He is a useful and distinguished citizen, and eminent in his profession. A general buzz rises, on every side of, "what a striking Providence." This man has been in the habit of studying half the night, of passing his days in his office and in courts, of eating luxurious dinners, and drinking various wines. He has every day violated the laws on which health depends. Did Providence cut him off? The evil rarely ends here.

The diseases of the father are often transmitted; and a feeble mother rarely leaves behind her, vigorous children.

It has been customary in some of our cities, for young ladies to walk in thin shoes and delicate stockings in a mid winter. A healthy, blooming young girl, thus dressed, in violation of Heaven's laws, pays the penalty; a checked circulation, cold, fever and death. "What a sad Providence!" exclaims her friends. Was Pit rovidence or her own folly?

A beautiful bride goes, night after night, to parties made in honor of her marriage. She has a slightly sore throat, perhaps the weather is inclement; but she must wear her neck and arms bare; for who ever saw a bride in a close evening dress? She is consequently seized with an inflammation of the lungs and the grave receives her before her bridal days are over—"What a Providence!" exclaims the world.—"Cut off in the midst of hope!" Alas! did she not cut the thread of life herself?

Look, my young friends, at the mass of diseases that are incurred by intemperance of eating or drinking or in study, or in business; also being caused often by neglect of exercise, cleanliness, pure air, by indiscreet dressing, tight lacing, &c., and alike, quietly imputed to Providence? Is there not impiety as well as ignorance in this? Were the physical laws strictly observed from generation to generation, there would be an end to the frightful diseases that make life a torment or a trial. It is the opinion of those who best understand the physical system that this wonderful machine, the body, this goodly temple, would gradually decay, and men would die as falling asleep. [Miss Sedgwick.

CHRISTMAS AND NEW YEAR'S PRESENTS. CROSBY & NICHOLS, No. 118 Washington st., have for sale a great variety of Books, &c. suitable for Holiday Presents;

—AMONG WHICH ARE—

ENGLISH AND AMERICAN ANNUALS.—Drawing Room Scrap Book, Foget-me-Not, Friendship's Offering, Opal, Mayflower, Rose of Sharon, Gift of Friendship, The Rose, Christian Keepsake, Amaranth, Hyacinth, Evergreen, Boudoir Annual, Diadem, Christmas Blossoms, Christian's Annual, &c. &c.

ELEGANTLY ILLUSTRATED WORKS. Bryant's Poems, Longfellow's, Scott's American Poet's Gift, Poet's of America, Poems of Southey, Cowper, Burns, Moore, Hemans, Shelley, Shakspeare, Mrs Ellis, Mrs Osgood, Sigourney, Scenes in the Life of the Savior, Scenes in the Lives of the Apostles, Headley's Sacred Mountains, Lays for the Sabbath, &c. &c. &c.

JUVENILE WORKS. Every variety of books for children of all ages, and by the most popular authors, among which are many prepared expressly for the season.

MISCELLANEOUS BOOKS. The works of Channing, Ware, Greenwood, Dewey, Peabody's Sermon to the Afflicted, Sermons of Consolation, Martyria, Livermore's Lectures to young men, The Young Maiden, Self-Formation, Selections from Fenelon, Channing's Thoughts, and other books too numerous to mention.

Also, beautiful English and American edition, of the Bible, some in rich bindings of Velvet and Gold.

For sale by CROSBY & NICHOLS, 118 Washington street. tf d12

MEMOIR OF ROBERT SWAIN. The subscribers will publish on the 20th of the present month, Memoir of Robert Swain, 1 vol 16mo, pp 260, one of the best gift books of the season.

JAMES MUNROE & CO., 134 Washington, opposite School st. d12

MEMOIR OF SWAIN. This day published "Memoir of Robert Swain," one volume 16mo. By JAMES MUNROE & CO., 134 Washington, opposite School street. d26

Nathaniel F. Williams,

(*Late Collector for the Port of Baltimore,*)

HAVING resumed his former business at his *Fire Proof Store, No 14 Bowly's Wharf*, respectfully tenders to his friends and the public his services as a

COMMISSION AGENT,

to sell or purchase all kinds of Merchandise. Every thing that industry and an intimate acquaintance with the growth and prosperity of Baltimore can accomplish may be confidently relied upon, to promote the views of those, confiding their interests to his care.

Baltimore December 5, 1846.

Reference to—

Hon. DANIEL WEBSTER, JOHN WILLIAMS, Esq. } Boston.
Hon. JOHN DAVIS, Worcester, Mass.
Hon. JAMES F. SIMMONS, Col. WM. BLODGET, Gen. JOSIAH WHITAKER, } Providence, R. I.
Messrs. PARMELEE & RODGERS, " SPRAGUE, ROBINSON & Co., " SHIPMAN & AYRES, } New York.
Hon. HORACE BINNEY, " JOHN SERGEANT, } Philadelphia.
JOHN WALES, Esq. Wilmington, Del.
CHARLES B. PENROSE, Esq., Lancaster, Pa.

d5 tf

SPLENDID EXHIBITION

OF CLOTHS, CASSIMERES, VESTINGS, AND GOOD READY MADE CLOTHING, AT

QUINCY HALL CLOTHING STORE

OVER FANEUIL HALL MARKET.

THE greatest display of READY MADE CLOTHING ever offered in this city, at WHOLESALE or RETAIL.

ONE PRICE,

and this guaranteed to be the lowest that similar articles can be obtained for.

DEALERS IN CLOTHING, and TRADERS FROM THE SOUTH and WEST, are invited to examine this Stock before making their purchases.

A large lot of THIN CLOTHING will be closed off at REDUCED PRICES.

CITY TRADE.

We guarantee them as good and fashionable GARMENTS as can be obtained in Boston, at much less prices than is usually paid—style, fit and workmanship not to be excelled. Made from the most fashionable fabrics. Any description of Clothing made to order, at short notice, and *low prices*.

Just received of an Insolvent Debtor, one of the best retail Stocks in the city, which will be sold at 25 per cent discount from the cost to manufacture.

Also—One ditto at 40 per cent dis.

J. SIMMONS & CO.

jy4 is6m Over Quincy Market, Boston.

KENDALL P. SAUNDERS,

No. 432 WASHINGTON STREET....BOSTON,

(DIRECTLY OPPOSITE ELIOT STREET.)

VARIETY

AND

Woooden Ware Establishment,

AND MANUFACTURER OF

REFRIGERATORS,

OF A SUPERIOR QUALITY,

And warrants them equal, if not superior to any made in the State, and are stuffed with Pulverized Charcoal.

WILLOW CARRIAGES, CRADLES, BASKETS AND CHAIRS.

—ALSO, A GENERAL ASSORTMENT OF—

Wooden, Tin, Japaned, and Britannia Ware, with every article for furnishing families commencing Housekeeping, and others in want, at as reasonable prices as any store in the city, or country, with a general assortment of Fancy Baskets and other Goods.

☞ All Goods warranted and sent to any part of the city free of expense. 1tis12os o10

DEPOSITORY

OF THE

AMERICAN UNITARIAN ASSOCIATION,

AND OFFICE OF

Rev. CHARLES BRIGGS, GEN. SECRETARY,

AT

CROSBY & NICHOLS

118 Washington street, Boston.

C. & N. have for sale all the publications of the A. U. A. A liberal discount made to those who buy to distribution. jan17

WILLIAM BELL,

56 *Court street, head of Brattle street, and* 62 *Tremont street, near the Whig Reading Room, BOSTON.*

MANUFACTURER OF

Solid Leather, Boot Top, Fancy and Common TRUNKS, VALISES, CARPET BAGS, &c.

—ALSO,—

LADIES' BONNET AND DRESS TRUNKS.

Trunks Repaired at Short Notice.

my23 tf

S. D. CUNNINGHAM,

COMMISSION MERCHANT,

Manufacturer's Agent for the Sale of

Boots, Shoes, Leather, &c.

NO. 10 RAILROAD BLOCK, LINCOLN ST.,

Opposite Worcester and Western Passenger Station, BOSTON,

☞ Dealers please call. STORAGE.

os6m je6

DR. J. H. LANE,

NO. 170 WASHINGTON STREET, BOSTON,

DEVOTES PARTICULAR ATTENTION TO

DISEASES OF THE THROAT, (BRONCHITIS &c.) AND THEIR CURE,

ACCORDING TO THE

NEW METHOD OF TREATMENT,

os1y Office Hour, 2½ o'clock P. M. o24

JOHN S. BODEN,

SAIL MAKER,

COMMERCIAL STREET,

Head of Commercial Wharf, Boston.

☞ SAILS made on the most reasonable terms as warranted in all respects, at the shortest notice.

f18 os1y

PROSPECTUS

OF A RELIGIOUS JOURNAL, ENTITLED

THE WESTERN EVANGELIST,

DEVOTED to the cause of Christianity in its most liberal, comprehensive, and rational form. Published at Buffalo, N. Y., and conducted by

REV. L. S. EVERETT.

TERMS.—The Terms of the Western Evangelist will be, invariably, Two Dollars a year, in advance; to which twenty-five cents will be added for every three months delay. a8

MANUALS FOR SUNDAY SCHOOLS.—*CROSBY & NICHOLS* have just published the following valuable Manuals for Sunday Schools, viz

Questions adapted to the Text of the New Testament, designed for children in Sunday Schools, with hints for explanation and remarks by the Teachers; by Dr C. S. Cartee. No 1, Matthew.

Do do. No 2, Luke and John.

The First Book for Sunday Schools, 5th edition

They have nearly ready—A Manual on the Book of Acts, by Rev T. B. Fox.

Do do on the Parables of our Saviour, by Rev F. D. Huntington.

C. & N. publish Mr Phillips's Service Book for Sunday Schools, of which they have just issued a new stereotype edition. The Sunday School Singing Book, by E. L. White, 3d edition. The Ministry of Christ, by Rev T. B. Fox, 3d edition. A Scripture Catechism of the Christian Religion, selected in the words of the Bible, by Rev Eph. Peabody.

☞ Copies of the above furnished for examination by the Publishers. 118 Washington street.

my2 is6tostf

CHURCH ORGANS. Societies or Committees about purchasing Organs are invited to call at our Manufactory, on Causeway, opposite Nashua st., Boston, where they will find new and second hand Organ constantly on hand.

Our arrangements are so complete that we can finish or build instruments of any size at the shortest notice, and warrant them equal to the *best* which can be produced in this country, and on as reasonable terms.

We would refer to the large Organ lately built by us in the Rev. Dr. Beecher's Church, Salem street.

Professional reference of the first authority.

f28 ostf SIMMONS & McINTIRE.

WANTED, to supply files, a few copies of the Christian Register of June 6th. Subscribers who have no further use for that number will do the publisher a favor by sending it, by mail, or otherwise, addressed to "Christian Register, Boston." jy11

NEW GOODS.

DANIELL & CO.,

201 Washington Stree

HAVING received our Fall supply of NEW GOODS, we would invite our customers and the public to call and examine our assortment, which is larger and better than at any previous season, and which will be sold at very low prices, and we pledge ourselves to always sell any article in our line as low as it can be found in the city.

DRESS SILKS.

We have a beautiful assortment of RICH COLORED SILKS for Dresses, of the newest patterns and styles.

BLACK SILKS, for Dresses and Mantillas, of the best color and finish.

BLUE BLACK SILKS that are warranted not to spot

CASHMERES,

MOUSSELINE DE LAINES, ALPACCAS,

PLAIDS,

And every other kind of Dress Goods.

LONG AND SQUARE SHAWLS.

In our Shawl Room will be found every variety of Long and Square Shawls, new patterns.

THIBET CLOTHS

OF EVERY DESIRABLE COLOR.

These Goods are from the best manufacturers, and warranted equal to any others in the city, as it regards fabric and color, being imported expressly for us.

EMBOSSED

PIANO AND CENTRE TABLE COVERS.

LINEN GOODS.

Our usual full supply of every kind of Linen Goods wanted for family use.

CLOAK GOODS,

Of all the new styles, particularly PLAIDS, in great variety.

MOURNING GOODS.

Black and Blue Black Silks, Bombazines, Alpaccas, M. de Laines, Crapes, Veils, and all other articles for Mourning.

HOUSEKEEPING GOODS.

Blankets, Quilts, Linen Damasks, Cottons, Flannels.

EMBROIDERIES AND LACES.

In this department we have a choice selection of new and beautiful Embroideries and Laces, of the latest patterns.

We have spared no pains to have our stock as complete as possible, and are now ready to offer it at such exceedingly low prices that we feel sure that those who buy of us will be satisfied that our goods are cheap.

"ONE PRICE ONLY."

DANIELL & CO.,

201 WASHINGTON STREET.

o10 is&oseop3m

GREENWOOD'S PSALMS AND HYMNS.—NEWLY STEREOTYPED EDITION. The subscribers have recently procured new stereotype plates of this popular collection of Sacred Poetry, now used of nearly all the Societies of the denomination, and have just published the 44th Edition, to which an addition of over One Hundred Hymns has been made.

They have also published a 10th Edition containing in addition to the Hymns embraced in supplementary pages, a SERVICE BOOK for the use of those Societies desiring to introduce this mode of worship.

Two separate editions will in future be issued—one with the text as heretofore, for use where this edition is used or desired, corresponding in all respects to the one now in use, with the addition above referred to, but on new type, and the other with the Service Book and Supplementary Hymns.

The additions have been made, with great care, by the Rev R. C. Waterston, Pastor of the Church of the Saviour, and are highly approved by those who have examined the work, since they were made.

It is believed that this arrangement will meet the views of the numerous friends of this excellent collection who were desirous that it should embrace many Hymns of high character, written since it was first published, and others, which were not before inserted.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. Mr. Peabody;) Hollis Street Society, (Rev. Mr Fosdick;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Gannett;) Bulfinch st Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr. Coolidge,) Church of the Saviour, (Rev. Mr Waterston;) Boston. Church of the Messiah, New York, (Rev. Dr. Dewey;) Church of the Saviour, Brooklyn, N. Y. (Rev. Mr. Farley;) College Chapel, and also Divinity Hall, Harvard University, Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Lincoln, Weston, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Sterling, Mass; Portsmouth, Walpole, Dover, N. H; Portland, Hallowell, Augusta, Bangor, Castine, Me; Hartford, Ct; Syracuse, Rochester, N. Y; Providence, Newport, R. I.; Brattleboro', Vt; Savannah, Geo; Mobile, Ala; Allton, Ill; St. Louis, Mo; Louisville, Ky; and many other societies in New England and the Southern and Western States.

We respectfully request Clergymen or Church Committees proposing a change in their Hymn Books, or forming new Societies, to forward us their addresses, when copies shall be sent them for examination.

JENKS, PALMER & CO.,

o24 tf Chambers 131 Washington st.

Webster's Dictionary, Unabridged.

G. & C. MERRIAM, Springfield, Mass., have in progress, a new stereotype edition of "Webster's American Dictionary," to appear as early as practicable the coming season.

[From Burritt's Christian Citizen.]

"We would advise all who are about to purchase a complete vocabulary of our 'mother-tongue,' to wait and examine, before they purchase, this cheap, and beautiful and convenient edition of Dr Webster, the merit and superiority of which, over all others, they will perceive at the first glance."

[From the Concord (N. H.) Statesman.]

We have received from the publishers, Messrs. Merriam of Springfield, Mass., a 'Specimen of a new stereotype edition now in progress, of Dr Webster's American Dictionary of the English Language.' It is elegantly executed, and the whole work, which is to be like it, will, when finished, be one of the most beautiful books ever issued from the American press. The paper is fine, white and firm, and the type new. There are three columns on a page, surrounded by a double marginal line, which gives the page a particularly neat and finished appearance. The whole is to be comprised in one volume, crown quarto. Among the advantages of this over former editions, are the addition of several thousand words,—a thorough revision of the whole work by Prof. Goodrich of Yale College,—the insertion of the key to the pronunciation at the bottom of every page, (very convenient,)—tables of Greek and Latin proper names, Scripture do, and Geographical do, (the last is a great desideratum,) and a Memoir of Dr Webster.—The first edition of the Dictionary, in 2 vols. quarto, cost $20; the second, in 2 vols 8vo, cost $13,50. This, which is the original work *unabridged*, with the above named improvements, is to cost only $6. Undoubtedly it will be by far the cheapest Dictionary of the English language ever published. Of its merits we need, of course, say nothing. It is now very generally received as the standard of our mother tongue. The publishers state it is now in progress, and will be published during the coming season.

☞ Specimens may be seen at the principal bookstores. tf2 n28

BOARDING & DAY SCHOOL FOR YOUNG LADIES IN PLYMOUTH. The subscriber, being about to commence the fourth term of his School, would like to receive four or five young ladies into his family, as boarders. The healthful and agreeable location of his house—directly overlooking the bay—the peculiar social advantages of the town, and the facility of access to it by railroad, recommend his School to the attention of parents, who are in quest of a place of education for their daughters.

Those who may wish to inquire respecting his qualifications as a teacher, are referred to the following individuals:—Rev. G. W. Briggs, Jacob H. Loud, Esq., Thomas Russell, Esq., Plymouth; Rev. C. Robbins, Rev. E. Peabody, Mr. George W. Bond, Boston; Rev. G. Putnam, Roxbury; Mrs. H. Ware,